LIBRARY OF PRINCETON
JAN 4 1915
THEOLOGICAL SEMINARY

Division BS2421
Section .4.S36

THE JOURNEYS OF JESUS CHRIST

THE SON OF GOD

ILLUSTRATED BY COLOURED CHART, BIBLE REFERENCES, CRITICAL AND EXPLANATORY NOTES, ETC., BY

A. T. SCHOFIELD, M.D.

(AUTHOR OF 'WITH CHRIST IN PALESTINE' 'WHERE HE DWELT, OR MIND PICTURES OF PALESTINE,' ETC.)

AND

G. BIDDULPH.

LIBRARY OF PRINCETON
JAN 4 1915
THEOLOGICAL SEMINARY

'Σαμαρείτης δέ τις ὁδεύων ἦλθε κατ' αὐτόν'

HUMPHREY MILFORD
OXFORD UNIVERSITY PRESS
LONDON EDINBURGH GLASGOW NEW YORK
TORONTO MELBOURNE BOMBAY

1913

OXFORD: HORACE HART
PRINTER TO THE UNIVERSITY

ERRATA

Page 12, line 1, and page 79, line 7, *for* coloured VIOLET *read* coloured BLUE

Chart at end, first column. *For* First Period . . . 12 Years. *read* First Period . . . 32 Years.

Schofield and Biddulph : Journeys of Jesus Christ.

PREFACE

THIS monograph, with the accompanying Chart, is an attempt to depict the life of our Lord Jesus Christ from what we believe to be a new and original standpoint. In Acts 10^{38} we read that He 'went about doing good', and the object of this work is to give an itinerary of the Lord's life from this point of view.

The journeys are thirty in all, each of which is depicted and numbered on the Chart; and in the notes the Bible authority is given, with a full discussion of any doubtful points. Where the Gospels are explicit, they alone are followed; but where the details are not clear, the most modern authorities have been consulted, as well as the works of Edersheim, Mimpriss, and Gresswell, and that route has been chosen which is most in accordance with the exigencies of the Sacred Text. The approximate distance of each journey has also been given, and a few notes have been added on those points of interest in the life of Christ which are specially emphasized by the journeys. It must be remembered that all of these (except the journey into

Egypt and back) were taken within the confines of a country one-sixth the size of the United Kingdom.

The date of our Lord's birth has been the subject of research extending over some years, and that which has been finally adopted seems to be the only one that agrees with all the fixed data given.[1]

The authors are, of course, well aware that only a fraction of the journeys and work of Christ is recorded in the Gospels (S. John 20^{30}). It is quite certain that He visited many more towns and villages than the eighteen that are named and marked on the Chart, also that the journeys were much more numerous than those described. This itinerary of the life of Christ, however, is necessarily confined to what is given by the Evangelists.

In addition to the thirty journeys, there are twenty-one stationary intervals, during which nearly two years of Christ's life were spent voluntarily at Capernaum ('His own city') and only about two months in Jerusalem at the various feasts. These are all recorded with the events occurring in them, and any special points are noted in detail.

Two journeys to the Holy Land were undertaken, in 1904 and 1911, to follow the footsteps of Christ, and the authors have found these of the greatest value in preparing this monograph.

[1] See *Victoria Institute Journal of Transactions*, vol. xli.

It must be distinctly understood that this book does not profess to be a life of Christ, nor is it the authors' object to describe the picturesque surroundings of His journeys.

Some of these will be found portrayed in a kindred work,[1] where an endeavour has been made to reproduce, in a series of 'Mind Pictures', many of the scenes in which Christ lived.

The essentials of an itinerary are accuracy and conciseness rather than picturesque detail; and if the matter seems at times somewhat technical, and the style abrupt, it is hoped that this may be pardoned, provided that the information given be correct, and a true view afforded of our Lord's working life.

This book is sent forth with the prayer that God may be pleased to bless the authors' efforts, and that it may inspire a fresh interest amongst all engaged in the study or teaching of the Word of God concerning the journeys and working days of our Lord and Saviour Jesus Christ.

A. T. SCHOFIELD, M.D.
G. BIDDULPH.

HARLEY STREET,
LONDON, W.

[1] *Where He dwelt, or Mind Pictures of Palestine*, by A. T. Schofield, M.D. (Sampson Low & Co., Ltd.)

THE JOURNEYS OF JESUS CHRIST THE SON OF GOD

INTRODUCTION

THE number of the journeys of Christ here given is of course somewhat arbitrary, as no absolutely fixed rule has been followed. A journey to and from a place has usually been counted as one, unless there be a prolonged stay at the place in question, or some important episode which forms a break.

The thirty journeys given are of two distinct kinds. First, those (marked by thin lines on the Chart) where the main object was the end of the journey: second, those for evangelistic purposes (marked by broad lines on the Chart), where the object of the journey was not the destination, but the preaching of the Gospel of the Kingdom by the way.

These journeys were usually of the nature of circuits, returning to the starting point, which in every case seems to have been Capernaum, which city was thus made the centre for the evangelistic work of Christ.

The direction in which the evangelistic journeys are drawn, as well as their actual distance, is naturally more conjectural than the travel journeys from place to place. We believe that Christ preached in every town and village in Galilee

(probably more than once), the whole province (with the probable exception of four large cities, Sepphoris, Tiberias, Tarichaea, and Gadara) being thus evangelized in the most remarkable and systematic manner.

The journeys are divided into four periods ; and twenty-one stationary intervals are also recorded. Very short spaces of time are not included in these, except when there are events of special interest to describe.

The stories of the birth and of the death of Christ are treated separately in two short sections.

The Scripture portions describing the journeys are taken from the Revised Version, but in the case of texts quoted in the notes, the Authorized Version is used, as being more familiar to the general reader, unless there be some critical reason for quoting the Revised Version.

CONTENTS

	PAGE
The Birth of Christ	15
FIRST PERIOD: 32 years (coloured BROWN on Chart)	23
First Journey	25
First Interval	27
Second Journey	29
Second Interval	31
Third Journey	33
Third Interval	34
Fourth Journey	36
Fifth Journey	40
Fourth Interval	41
SECOND PERIOD: 1½ years (coloured GREEN on Chart)	45
Sixth Journey	48
Seventh Journey	51
Eighth Journey	54
Ninth Journey	56
Fifth Interval	58
Tenth Journey	59
Sixth Interval	60
Eleventh Journey	61
Twelfth Journey	63
Thirteenth Journey	66
Seventh Interval	68
Fourteenth Journey	71
Eighth Interval	73

PAGE

THIRD PERIOD: 1 year (coloured VIOLET on Chart). 79
Fifteenth Journey 82
Ninth Interval 84
Sixteenth Journey 86
Tenth Interval 88
Seventeenth Journey 90
Eleventh Interval 92
Eighteenth Journey 94
Twelfth Interval 95
Nineteenth Journey 98
Thirteenth Interval 100
Twentieth Journey 101
Fourteenth Interval 104
Twenty-first Journey 105
Fifteenth Interval 109

FOURTH PERIOD: 1 year (coloured RED on Chart). 115
Twenty-second Journey 117
Twenty-third Journey 119
Sixteenth Interval 124
Twenty-fourth Journey 126
Seventeenth Interval 131
Twenty-fifth Journey 134
Eighteenth Interval 136
Twenty-sixth Journey 138
Nineteenth Interval 141
Twenty-seventh Journey 144
Twentieth Interval 146
Twenty-eighth Journey 148
Twenty-ninth Journey 150
Twenty-first Interval 151
Thirtieth Journey 153

The Death of Christ 163

INDEX I. General 175
„ II. Discourses, Miracles, and Parables . 185
„ III. Gospel References 188
„ IV. Journeys and Intervals 191

The Birth of Christ

The Birth of Christ

Bible references: S. Matt. 1^{18-25}, S. Luke 1^{26-38}, 2^{1-21}.

THE place of the birth of Christ is of deep interest. In a manger, probably in a limestone cave used as a cattle-shed in the courtyard of the great khan at Bethlehem, Jesus Christ was born. This khan was not, however, in the town, but just beside it on the north-east, at the point nearest Jerusalem, and was apparently the same as that referred to in Jer. 41^{17} as the 'habitation' or inn (see R.V. marginal reading) of Chimham, 'which is by Bethlehem'.

The question then arises as to how Chimham, the son of Barzillai the Gileadite, came into possession of this house at Bethlehem. In 2 Sam. 19^{37-40} we find that David adopted Chimham into a position of special privilege in reward of his father's faithfulness, and again in 1 Kings 2^{7}, he commends him particularly to Solomon's care. It seems most probable, therefore, that David bestowed upon Chimham his own former house at Bethlehem, and that this was subsequently converted by Chimham, or his successors, into the khan.

If the above theory be correct, it is remarkable to trace the connexion with this building of the whole house of David, from Salmon and Rahab, the parents of Boaz, who were among the first of the tribe of Judah to settle in Bethlehem, to

David, the son of Jesse the Bethlehemite; and then to find that after the lapse of so many centuries, with all the changes which had taken place, that the last and greatest Prince of the House of David was thus, in the Providence of God, born in His ancestral home.

The date of our Lord's birth at Bethlehem cannot be dogmatically fixed either as to year or season; but there are many considerations which make the year 8 B.C. the most probable date, and the autumn the most likely season.

It was in A.D. 532 that Dionysius, a Christian abbot, first suggested that the calendar should be dated from the Nativity, and at that time he reckoned the birth of Christ as having occurred in the year *A.U.C. 754. Subsequent investigation, however, soon showed that Herod's death, which was certainly considerably after the birth of Christ, must be placed, as it has been by general consent, about April A.U.C. 750, or, according to Dionysius, 4 B.C.

It can further be shown, from an inscribed marble slab found in 1764 at Tivoli and now in the Museum of Christian Antiquities at Rome, that Quirinius (S. Luke 2^2) probably ruled with another between 8 B.C. and 5 B.C. as well as subsequently in A.D. 7. Further, it has now been established that under Augustus an enrolment took place every fourteen years, and that one occurred in A.D. 6, for it occasioned the rising under Judas of Gamala, with

* A.U.C., 'Ab Urbe Condita'. From the year of building of Rome.

its tragic ending. The preceding one, therefore, which is expressly said in S. Luke 2^2 to have been the first, must have been in 8 B. C.

The date 4 B. C. is now generally discredited, but 6 B. C. is in some favour, as it allows two years before Herod's death for the Nativity, thus giving a reason for the slaughter of children up to two years of age. There is, however, no proof that this slaughter was ordered by Herod immediately before his death. On the contrary, seeing that Joseph fled to Egypt at the time, and remained there 'until the death of Herod', it would appear that a considerable interval must have elapsed before the king's death, as would be necessitated if Christ were born 8 B. C., and fled to Egypt about 6 B. C., Herod dying in 4 B. C.

It is clear at any rate that recent researches tend rather to favour the earlier date of 8 B. C., as given by Col. Mackinlay (*Victoria Institute Journal*, vol. xli); and this is now considered by Sir William Ramsay as 'the only date which has all the evidence in its favour'. Professors Sanday, Flinders Petrie, Nicol, and Chancellor Lias seem all to agree with this conclusion, and 8 B. C. is here taken as the true year of the Nativity.[1]

Respecting the season: in spite of Edersheim's vindication of the winter, in favour of which he adduces some evidence that sheep were at that

[1] Canon Knowling (*Victoria Institute Journal of Transactions*, vol. lxv) says: 'It is not too much to say that indisputable and contemporary evidence now goes to show that about the date of the first Census 8 B.C. Quirinius was governing in Syria.'

season left out in the fields at night, other considerations have led most to agree that the Nativity did not take place in the winter time. These highlands of Judaea, between two and three thousand feet above the sea, are far too inclement in this season for a long journey to be taken by a woman in the delicate condition of the Virgin. It is, moreover, more than doubtful that such a season would be selected for an enrolment, when so many would obviously be prevented from attending, whereas, in the autumn, after the harvests were ended, all would be able to come. There still remains also the question of the sheep, which at any rate are not usually left out at night in the highlands of Palestine through the winter.

On the whole, therefore, seeing that Bethlehem was unusually crowded at the time, it would appear probable that the enrolment was arranged during a Jewish festival. The Feast of Tabernacles began in this year on September 20, so that it is possible that the birth of Christ was during this feast. Canon Girdlestone has pointed out that there may be a remote allusion to this in the words of S. John 1^{14}, 'The Word became flesh, and (lit.) *tabernacled* among us.' At this season of the year the sheep would certainly be in the fields at night, even if they were, as Edersheim thinks probable, special flocks kept for the Temple sacrifices. If this were the case, their connexion with the One who was God's Paschal Lamb is interesting and suggestive.

The narrative therefore begins with the Saviour's birth in the early autumn of 8 B.C.: the probable

locality being the cave for cattle of that Inn of Bethlehem[1], which was formerly the khan of Chimham, and, earlier still, probably the House of David, the residence of Boaz and Ruth, and with little doubt that of Salmon and Rahab of Jericho!

[1] 'Bethlehem Ephratah' means 'the house of bread'—'fruitful', and here the 'living bread' 'came down from Heaven' to give life unto the world.

First Period

8 B. C.—A. D. 25

First Period

This period covers thirty-two years, from the Autumn of 8 B. C. (A. U. C. 746) to the Autumn of A. D. 25 (A. U. C. 778), and comprises five journeys and four intervals. (*Journeys coloured* BROWN *on the chart.*)

Total distance travelled, about 730 miles.

THESE journeys were all taken before our Lord's public appearance at Bethabara for His baptism. There is no doubt that they were in reality much more numerous, but these are all that have been recorded. During this long period Christ must have frequently been at Jerusalem for the Passover; He would also probably have visited the holy Mount Carmel; and His work as a carpenter would have taken Him down to the Sea of Galilee, and to all the towns and villages round about.

This first period of thirty-two years comprises the whole of the private, as distinguished from the public, life of Christ.

It constituted a careful and complete preparation for the four years of His ministry (literally $3\frac{1}{2}$ years), which corresponds to the period of four days foreshadowed by the type in Exod. 12^{3-6}. Here the Paschal lamb, of which the Lamb of God is the great and true antitype, is taken from its private life with the flock on the 10th day, but not sacrificed until the 14th day. These four days

were doubtless provided to give time to see that the lamb was without blemish (Exod. 12[5]). Thus the ministry and public life of our Lord evidenced to man His perfect fitness to be the sacrifice for sin.

During this time 'the child Jesus' was taken on recorded journeys of some 730 miles, and only during this period was Christ ever outside the borders of the Holy Land.[1]

We will now proceed to examine in detail the record of this first period which is nearly ten times the length of the other three put together.

[1] A possible exception to this may have been on the occasion of the Transfiguration. (See note to Twenty-third Journey.)

First Journey

From Bethlehem to the temple at Jerusalem, and back.[1]

Distance: **Fourteen miles.**

Date: **Winter of 8 B.C. (A.U.C. 746).**

Bible reference: 'THEY BROUGHT HIM UP TO JERUSALEM, TO PRESENT HIM TO THE LORD (AS IT IS WRITTEN IN THE LAW OF THE LORD).' (S. Luke $2^{22,23}$.)

The whole passage (*S. Luke* 2^{22-38}) *contains an account of the thanksgivings and prophecies of Simeon and Anna; who both realize that they have seen 'the Lord's Christ'.*

'AS it is written in the law of the Lord', brings before us the remarkable reason for this temple journey. Three rites were connected by 'the law of the Lord' with Christ's birth:

(1) Circumcision on the eighth day, which would take place at Bethlehem.

(2) Redemption as a Jew dedicated to God (Lev. 27^{6}) for five shekels or pieces of silver (about 15*s*.).

[1] 'and back'. The return journey is not mentioned, but is inferred from the subsequent visit of the Magi to the 'house' at Bethlehem (S. Matt. 2^{11}) which proves the return to the town, as well as indicating a change from the 'cave' to a more suitable dwelling.

(3) Purification of the Virgin. Here (possibly to guard against subsequent inventions such as the Immaculate Conception) the Evangelist expressly notes that the Virgin offered a sin-offering for herself (S. Luke 2^{24}). Unable to offer a lamb, she brought two pigeons (at a cost of eight pence), which is expressly provided as an offering for the poor (Lev. 12^{8}).

It is of intense interest to note that the first journey of our Lord was to Jerusalem, for His own redemption as a Jew for the sum of 15*s.*; whereas His last journey, also to Jerusalem, was for our redemption, 'without money and without price': for *we* were 'not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ' (1 S. Pet. $1^{18,19}$).

First Interval

FOLLOWING FIRST JOURNEY

(At Bethlehem)

Duration: **About eighteen months.**

Date: 8–6 B. C. (A. U. C. 746–8).

Bible reference: S. Matt. 2^{1-12}.

At least eighteen months seem to have intervened before the flight into Egypt, during which time the visit of the Magi took place, as recorded in S. Matt. 2^{1-12}. It seems clear from S. Matt. $2^{22,23}$ that no part of this time was spent at Nazareth; (though this has been suggested by some from S. Luke 2^{39}). From the fact that children up to two years of age were to be included in the massacre ordered by Herod, we conclude that Chris must have been at least over one year old.

The visit of the Magi during this interval is an event of the first importance. It is a direct indication of the knowledge of the coming of Chris among the Gentiles, and also a prophetic hint that the true mission of the Messiah was not to be confined to Israel.

These Magi probably came from the East in consequence of some sidereal appearance in the sky, discernible to astronomers but not obvious to

Herod and others.[1] The number of the Magi is not given, but was said by Leo (in A.D. 450) to be three, in virtue of the number of their gifts. Before the sixth century they were called kings, by reason of Isa. 60[3]: 'The Gentiles shall come to thy light, and kings to the brightness of thy rising'. In the East we have several instances of kings who were Magi, and this visit may be taken as a partial fulfilment of this prophecy, which however in its fullness is clearly yet future. The adoration of the Magi was at most but an anticipation of the coming glory there described, even as Pentecost may be taken as a foretaste of the future outpouring of the Spirit upon all flesh.

[1] Numbers 24[17] of course refers primarily to the Messiah Himself and not to this star.

Second Journey

From Bethlehem to Egypt, probably by Hebron and Beersheba (the usual caravan route) to Cairo.[1]

Distance: **About 260 miles.**

Date: **Probably early Spring, 6 B. C. (A. U. C. 748).**

Bible reference: 'AND HE (JOSEPH) AROSE AND TOOK THE YOUNG CHILD AND HIS MOTHER BY NIGHT, AND DEPARTED INTO EGYPT.' (S. Matt. 2^{14}.)

The whole passage (*S. Matt.* 2^{13-18}) *includes the warning dream to Joseph, and the subsequent slaughter of the young children at Bethlehem.*

THE entire distance of this journey is about 260 miles, but after the first 70 miles (beyond the river of Egypt, where Herod's jurisdiction ceased) the Holy family were safe; and there would be no further occasion for them to travel by night, or in secret. They would probably then join some small caravan for safety, and travel along the ordinary route.

[1] This is in accordance with the earliest traditions, and it seems probable that the Holy Family stayed either there or in the immediate neighbourhood, as there would be no object in proceeding further.

One may point out that at Bethlehem, Joseph would get all necessary information for this journey, and full instructions as to the route ; for the great khan was the starting place for Egypt where the caravans were made up. An example of this is given in Jer. 41[17], where we find the prophet halting at the khan of Chimham for this purpose.

It is remarkable to note that we have in this chapter and the preceding one the record of no less than five Divinely sent dreams, four to Joseph, and one to the wise men, by means of which God spoke (Job 4[13]) for their warning and guidance. The last of these led to the settlement of the Holy Family at Nazareth.

Second Interval

FOLLOWING SECOND JOURNEY

(In Egypt)

Duration: **About eighteen months.**
Date: B.C. 6–4 (A.U.C. 748–50).

Bible reference: 'And was there until the death of Herod.' (S. Matt. 2^{15}.)

HERE in Egypt Joseph would find a large Jewish colony, first established, curiously enough, by the band of fugitives who set out from the khan of Chimham at Bethlehem in the days of Jeremiah. Here also the Septuagint was written, from which our Lord and most of the Evangelists quoted.

It is interesting to think that during this time, of which we have no record, and when Christ was between three and four years of age, He would begin to observe with interest and intelligence the scenes around Him. There can be no doubt that the first objects presented to the infant mind were the gorgeous temples and gigantic pyramids and images of the great and idolatrous country in which He was in exile, where the worship of Isis and Osiris was still carried on in all its splendour. Here was the Deity incarnate in the midst of

the oldest idolatry in the world; but this amazing conjunction was unrecognized and unknown to all the wisdom of Egypt, although, as we have seen, the Lord had already been the object of adoring worship to the wise whose hearts had been prepared for His advent, and whose eyes were lifted up unto the heavens.

Third Journey

From Egypt to Nazareth, probably by Hebron, Ramleh, and Jokneam.

Distance: **About 320 miles.**

Date: **Early Summer,[1] 4 B.C. (A.U.C. 750).**

Bible reference: 'AND HE (*Joseph*) AROSE AND TOOK THE YOUNG CHILD AND HIS MOTHER, AND CAME INTO THE LAND OF ISRAEL, . . . AND CAME AND DWELT IN A CITY CALLED NAZARETH.' (S. Matt. $2^{21,23}$.)

The whole passage (*S. Matt.* 2^{19-23}) *relates two more Divinely sent dreams to Joseph, which instructed him when to return from Egypt and in which city to dwell.* (*See also reference in S. Luke* 2^{39}.)

'OUT of Egypt have I called my son', spoken of Israel (Hos. 11^{1}), is by the Evangelist (S. Matt. 2^{16}) applied to Christ in this third journey.

The great highway between Egypt and Babylon lay along the sea-border of the Philistines, and there seems no doubt that this was the route traversed on this journey.

[1] Herod died in the early Spring of this year.

Third Interval

FOLLOWING THIRD JOURNEY

(At Nazareth)

Duration: **About eight years.**

Date: 4 B.C. to A.D. 5 (A.U.C. 750–8).

Bible reference: 'And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.' (S. Luke 2^{40}.)

ONE must regard the selection of such an obscure place as Nazareth, unknown in sacred[1] or Jewish history, for the residence of the Son of God during thirty years of His life, as one of the most unfathomable wonders of Scripture. There can be no doubt that, out of all Palestine, Divine wisdom selected this as the best school for the Divine Son, where He might be best trained in His humanity, for He 'learned obedience by the things which He suffered' (Heb. 5^{8}). In itself absolutely secluded and full of natural beauty, it afforded a complete haven from the jarring strife of the warring factions of the country; while from the hill-

[1] 'He shall be called a Nazarene' (S. Matt. 2^{23}) is not found in the Old Testament, but may be a reference to Isa. 11^{1}, where the Branch 'nezer' is spoken of in connexion with the Messiah.

top behind the town, the whole land from Hermon to Samaria, and from the Great Sea to Idumea and Decapolis beyond Jordan, lay spread out like a map.

With regard to His calling, the handicraft of a carpenter was not only an honourable one in itself, but a wonderful education for mind and body; while the domestic and social life formed a constant discipline, and gave occasion for the development of the highest qualities of the spirit.

It is well to note that the first clause of this Scripture is applied also to the Baptist in S. Luke 1^{80}, while the filling 'with wisdom' and 'the grace of God' refers to Christ alone. In this we see the fulfilment of Isaiah 11^{2}: 'The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding.'

Wisdom and grace here correspond to the 'grace and truth' of S. John 1^{14}, and both are the relative equivalents on earth of the absolute attributes of God—Love and Light.

Fourth Journey

From Nazareth to Jerusalem for the Passover, probably by Engannim, Shechem, and Beeroth.

Distance: **Seventy miles.**

Date: **Spring, A.D. 5 (A.U.C. 758).**

Bible reference: 'AND HIS PARENTS WENT EVERY YEAR TO JERUSALEM AT THE FEAST OF THE PASSOVER. AND WHEN HE WAS TWELVE YEARS OLD, THEY WENT UP AFTER THE CUSTOM OF THE FEAST.' (S. Luke $2^{41,42}$.)

The passage (S. Luke 2^{41-50}) continues with the account of 'the child Jesus' remaining behind in Jerusalem, the return of His parents to search for Him, and their subsequent finding of Him in the Temple after three days.

THAT the way through Samaria was the usual route taken by Galilaeans is clear from a passage in Josephus (*Ant.* xx. 6. 1^{8}), where we read: 'It was the custom of the Galilaeans when they came to the Holy City at the festivals, to take their journeys through the country of the Samaritans through a village that was called Ginea.'[1] (Engannim, now called Jenin.)

[1] In further confirmation of this, it may be noted that the Jews of Galilee were far less strict in outward observances

This journey would occupy some five or six[1] days, and lay through country of varied beauty and interest. Leaving the hills of Nazareth behind, the traveller passes first across the great and fertile plain of Esdraelon, dotted with its numerous towns and villages, among which Nain, Shunem, Jezreel, and Megiddo figure conspicuously. On the West the horizon is bounded by the long blue line of Carmel, while to the East rise the heights of Little Hermon and Gilboa, with Mount Tabor just visible beyond.

Engannim lies at the Southern boundary of this great plain, just on the borders of Samaria, and from this point the route lies first through the long green valleys of Dothan and then winds upward amid the broken, hilly, and wooded country surrounding the cities of Samaria and Shechem.

The last stage of the journey is found amid the barren and rocky hills of Judaea. A small khan, on the same site as the old one at which Christ must often have rested, still stands by a spring of water at Lebonah, marking the half-way house between Shechem and Jerusalem. Beyond this point the aspect of the country is wild and bare in the extreme: to the East lies the great rocky ridge

than those of Judaea. These last, being more or less impregnated with the doctrine of the Pharisees, were careful to avoid all contact with the Samaritans lest they should be defiled. But among the Galilaeans this feeling was comparatively slight, and they were despised by the Pharisees in consequence. (See S. John 7^{52}.)

[1] Reckoning by the slow rate of the festal caravan.

of boulders marking the site of Bethel, while the picturesque outline of Mizpeh crowns the summit of one of the distant hills.

At Beeroth, a small village about twelve miles north of Jerusalem, we catch the first glimpse of the Holy City, 'beautiful for situation', lying spread out among the sunny hill tops. It was at this village, according to tradition, that Joseph and Mary first missed 'the child Jesus' from their company[1] on the return journey, and went back to Jerusalem to seek Him.

Christ's journey to Jerusalem at twelve years of age[2] is of absorbing interest. There can be no doubt that His upbringing at Nazareth must have been of the simplest kind, and free from all Pharisaical and Rabbinical teaching.

We are told that His parents went to Jerusalem every year at the feast of the Passover, and in the absence of any Mosaic prohibition of the attendance of children, it is not improbable that Jesus had been brought up on earlier occasions of which we have no record. It would seem indeed from Exodus that the presence of children at the feast was expected, and at the present day the Samaritans allow even little girls to join in it.

[1] When the Evangelist speaks of the 'company' (S. Luke 2^{44}) he uses the technical word for 'caravan'.

[2] In strict Jewish law a Jew became a 'son of the Commandment' and attended at the feasts of Jerusalem when 13 years old. This age was, however, often anticipated by a year, and it appears that Jesus was taken to the Temple in His thirteenth year, when according to custom He was regarded as of age, and able to take His position as a Jew (Edersheim).

On the other hand, it is of course possible that this was actually Christ's first visit, because hitherto Archelaus (whom Joseph had good reason to fear) reigned over the country. At this time, however, he was in exile, and it would be safe for Jesus to enter Judaea.

At this Passover we cannot but wonder with reverence what were our Lord's thoughts when He saw the lamb sacrificed of which He was the true Antitype. It is probable that the origin and meaning of the Paschal feast, the Messianic hopes of the nation, and kindred topics would form the subject of the inquiries of Christ from the doctors in the Temple. That he had at this age a clear knowledge of His Divine origin and destiny is apparent from His answer to His mother. (S. Luke 2^{49}.)

Fifth Journey

Return from Jerusalem to Nazareth, presumably by Samaria.

Distance: **Seventy miles.**

Date: **Spring,** A.D. 5 (A.U.C. 758).

Bible reference: 'AND HE WENT DOWN WITH THEM AND CAME TO NAZARETH.' (S. Luke 2^{51}.)

THE element of the marvellous, which so abounds in all the apocryphal gospels, is entirely absent from any part of this early narrative. These so-called 'gospels' serve to show us what our Gospels would have been like, had the pen of the writers not been guided and their thoughts restrained by the Holy Spirit. But for this, the whole story of Christ would inevitably have come to be regarded as on a level with the pagan myths.

If we regard this visit to Jerusalem as the first, we must remember that it was by no means the last before Christ's baptism, and we can understand what great additions to the education possible at Nazareth would be gained by these visits to the Temple and to Jerusalem.

Fourth Interval

FOLLOWING FIFTH JOURNEY

(At Nazareth)

Time: **Twenty years.**

Date: A. D. 5–25 (A. U. C. 758–78).

Bible reference: 'And Jesus advanced in wisdom and stature, and in favour with God and man.' (S. Luke 2^{52}.)

CHRIST passed in perfection through all the stages of human growth. As infant, as little child, as boy, as youth, and eventually at the close of this period, as man, the perfect development proper to each period was reached. Of the details we know nothing.

These twenty years of the most absorbing interest are passed over in all four Gospels with only the general remark which heads this interval. A very similar statement is found with regard to Samuel (1 Sam. 2^{26}). Five-sixths of Christ's human life was passed under the eye of God alone, and there can be no doubt that it was with reference to this very period that the Father, at Christ's baptism, expressed His perfect delight and satisfaction in His beloved Son.

Second Period

A. D. 25—A. D. 27

Second Period

This period covers eighteen months, or the first one and a half years of Christ's public life; from the Autumn of A. D. 25 (A. U. C. 778) to the Spring of A. D. 27 (A. U. C. 780); and comprises nine journeys and four intervals.

Journeys coloured GREEN on the map.

Evangelistic journeys marked in broad lines.

Total distance travelled: about 560 miles.

IT must be noted here that for some reason the three synoptic Gospels omit any reference to the first year of Christ's ministry, from the Autumn of A. D. 25 to that of A. D. 26, including the remarkable events occurring between the temptation and the discourse in the synagogue at Nazareth. For what occurred during twelve out of the eighteen months of this period, we are indebted solely to S. John.

This last Gospel, which is also one of the final books of the Sacred Canon, states clearly *why* it was written: namely, to prove that Jesus is the Christ the Son of God, in order that its readers, believing this, 'might have life through His name.'

But besides this declared object, it would appear that the gospel subserves at least two other purposes, one of which is to supplement the above

recorded omissions of the Synoptics; and the other, to give an account of the ministry in Judaea, of which they leave no record, being practically entirely occupied with the Galilaean ministry. The three chief events in this first year, besides what happened in Judaea, that S. John thus alone records, are the turning of the water into wine at Cana, the meeting with the Samaritan woman, and the healing of the nobleman's son.

About nine months, or half of this entire period, was spent at Capernaum: which, apparently from the very outset and before the rejection of the Lord at Nazareth, seems to have been chosen by Christ for 'His own city'. Out of the three and a half years of our Lord's ministry, it seems clear that He spent nearly two years in Capernaum, and only about two months in Jerusalem. Even this short time was mainly on account of the rules of the feasts, which appear to have been the sole occasion for His going there.

Nor are we left in doubt as to the reason for this preference for Capernaum over Jerusalem. In S. Matt. 4^{13-16} we read: 'He came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: that it might be fulfilled which was spoken by Isaiah the prophet, saying, The land of Zebulun and the land of Naphtali, toward the sea, beyond Jordan, Galilee of the Gentiles, the people which sat in darkness saw a great light, and to them which sat in the region and shadow of death, to them did light spring up.' From this we see that from the very first, the heart of the Lord,

in full accordance with the hidden counsels of the Father, went out to the whole Gentile world, and He selected a city whence the Gentiles were easily accessible, and from which the bright light could flash across the Sea of Galilee to the dark region of Decapolis beyond Jordan.

Not only so, but this city was in that Roman province, the upper part of which was actually called Galilee of the Gentiles, and whose capital was the Graeco-Roman city of Sepphoris; while an inspection of the evangelistic tours of the Saviour will show that not only were these practically confined to Galilee, but that they especially reached the more Gentile portions of the province, viz., the region of Decapolis, and 'the coasts of Tyre and Sidon' (S. Matt. 15^{21}), by which is meant the borders of Phoenicia, and not the sea-coast. The word 'Galilee' means 'a ring' or 'circuit', and the borders of the province were not sharply defined.

Other features characteristic of this period will be found under their respective journeys.

Sixth Journey

From Nazareth to Bethabara, for baptism. (Probably by Jezreel and Bethshan.)

Distance: **Twenty-four miles.**

Date: **Autumn, A. D. 25 (A. U. C. 778).**

Bible reference: 'THEN COMETH JESUS FROM GALILEE TO THE JORDAN UNTO JOHN, TO BE BAPTIZED OF HIM.' (S. Matt. 3^{13}.)

The whole passage is found in S. Matt. 3^{1-17}, *S. Mark* 1^{1-11}, *and S. Luke* 3^{1-23}, *which describe the beginning of John the Baptist's ministry, the baptism of Jesus, and the descent of the Holy Spirit upon Him.*

CONSIDERABLE controversy still exists as to the true site of Bethabara, or Bethany (as it is called in the Revised Version).

The latter reading was refused by Origen and other early writers on the ground that there was no other Bethany known in Judaea but the village near Jerusalem. They also thought that Bethabara was near Jericho, possibly from the Beth-arabah of Joshua $15^{6,61}$. It seems much more likely, however, that a northern part of the Jordan is here referred to, as Christ came there direct from Galilee.

Conder identifies the place with 'Abarah', north-east of Beisan (Bethshan), and the name 'Bethany' with 'Batanea', a district east of Jordan and south-east of the Sea of Galilee. With this Edersheim agrees, saying that Beth-abarah or Bethany was one of the best-known fords across the Jordan into Perea—about twenty miles from Nazareth.

In agreement with this, we find in S. John 1^{44}, that Christ went forth from Bethabara into Galilee in one day, together with Philip and Nathanael who were from Bethsaida, which connects the whole scene with the northern site. The only mention of a northern Bethabara, in the Old Testament, is in Judges 7^{24}, where 'the waters as far as Beth-barah' are mentioned, in connexion with Gideon's pursuit of the Midianites, which occurred near Bethshan, and forms another piece of evidence in favour of the site on the upper Jordan.

This and the two following (all three being closely connected) are the only recorded journeys which we know our Lord to have taken alone. They constitute an interval separating His private life from His public ministry.

This sixth journey, fraught with the deepest spiritual significance, marks a momentous epoch in the life of Christ. Till now hidden in deep seclusion at Nazareth, He had advanced no claim, He had done no mighty work. False Messiahs (some ten or twelve) had set forth their pretensions, and had been slain or imprisoned. One of these, Judas of Gamala, had filled the land with blood.

Christ was now 'about thirty years of age' (S. Luke 3^{23}) which, as Alford remarks, is in the Greek an expression of considerable latitude, but only in one direction, namely over thirty years.

By the chronology here adopted, Jesus was now thirty-two years old.

This journey must not be passed over without a reference to the Baptist. His remarkable life approximated closely in duration to that of his Master. Born some six months previously, he was martyred about a year before the crucifixion; and as in our Lord's case, about thirty years were spent in seclusion, and three in public testimony, though much of this time was spent in prison. As the son of a priest, John was born to the priestly[1] office, with all its ease and emoluments, and thus had naturally before him a life of assured comfort and honour. All this however he renounced, under the guidance of the Spirit, for the lowly and despised rôle of the austere Nazarite. Clothed with camel's hair instead of the linen ephod, and living not 'of the altar' but of the wilderness food, 'locusts and wild honey', he was the desert prophet: denouncing the sins of Israel 'in the spirit and power of Elias', and announcing, as a Divine Voice, the advent of the Messiah. Thus closing up the old dispensation, John became the Forerunner of the new—the last and greatest of all the prophets.

[1] This interesting fact was, we believe, first drawn attention to by the converted Jew, Ridley Herschell, in his account of his travels in Palestine.

Seventh Journey

From Bethabara to the wilderness[1] near the Dead Sea, thence to Jerusalem, and afterwards up 'an exceeding high mountain' (possibly Pisgah).

Distance: **About 110 miles.**

Date: **Late Autumn, A. D. 25 (A. U. C. 778).**

Bible references: 'And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit in the wilderness during forty days, being tempted of the Devil.' (S. Luke 4^{1}.)

'And he led him to Jerusalem and set him on the pinnacle of the temple.' (S. Luke 4^{9}.)

'Again the Devil taketh him unto an exceeding high mountain.' (S. Matt. 4^{8}.)

S. Matt. 4^{1-11}, *S. Mark* $1^{12, 13}$, *and S. Luke* 4^{1-13}, *give all that we know of this journey, and describe the details of the threefold temptation and subsequent angelic ministry.*

THE region of the wilderness of Judaea is a scene of utter desolation which extends over a district the size of Sussex, and stretches from the so-called Mount of Temptation (Quarantana) above Jericho southward.

[1] 'Wilderness' nearly always refers to the wilderness of Judaea.

It is of course impossible to say how far the journeys to the Temple pinnacle and up the 'exceeding high mountain' were taken physically, or in spirit, and they are therefore indicated on the chart in a special way. That to the Temple was doubtless to the top of the lofty tower whose summit, at the south-eastern angle of the Temple area, was 440 feet above the valley of the Kedron beneath,—a giddy and a fearful height.

The locality of the 'exceeding high mountain' is of course uncertain. It could not, however, have been the traditional Mount of Temptation above Jericho, an eminence of some few hundred feet only. Mount Pisgah best answers to the description in this neighbourhood, and Edersheim also favours this locality for the reason that the view thence really fulfils the idea of seeing representatively the kingdoms of the world. It was from this mountain that Moses saw: 'All the land of Gilead unto Dan, . . . and all the land of Judah, unto the utmost (Western or Great) sea, and the South . . . unto Zoar'. (Deut. 34^{1-3}.)

But the contrast is greater than the comparison. God gave the vision in the case of His disobedient servant; the Devil in the case of the obedient Son: and while, probably from the same spot, the One had unrolled the glories of the Promised Land, as that from which Moses' disobedience had cut him off, the other now offered the glories of this world as the reward of the disobedience of Christ.

But the victory of the Son was assured. His weapon was the word of God, and, as Luther has

remarked, just as David, with five smooth stones at his disposal, took but one to kill Goliath; so 'great David's greater son' of the five books of Moses used but one, that of Deuteronomy, and with it destroyed the power of Satan.

Eighth Journey

From the wilderness back to Bethabara (or Bethany), probably through Perea.

Distance: **Fifty-five miles.**

Date: **Early Winter, A. D. 25 (A. U. C. 778).**

Bible reference: 'THESE THINGS WERE DONE IN BETHANY BEYOND JORDAN, WHERE JOHN WAS BAPTIZING. ON THE MORROW HE SEETH JESUS COMING UNTO HIM, AND SAITH, BEHOLD THE LAMB OF GOD, WHICH TAKETH AWAY THE SIN OF THE WORLD!' (S. John $1^{28, 29}$.)

The entire passage (S. John 1^{19-52}) describes the testimony of John the Baptist to the messengers of the Pharisees concerning his own mission and the coming Christ, the arrival of Jesus upon the scene the following day, from which this eighth journey (from the wilderness) is necessarily inferred; and the witness borne to Him by John on two successive days, resulting in two of his own disciples following Jesus. Then comes the story of Nathanael, just previous to the departure of Christ and His first five disciples into Galilee.

AN interesting hint is given in this passage as to the days of the week in which the above

[1] Bethabara 'house of passage', Bethany 'house of shipping' (Beth-oniyah), Lücke, *Com. Evang.* p. 392.

events took place. In accordance with Jewish customs, the marriage of a maiden was celebrated on the fourth day of the week (Wednesday), and by counting backwards from the day of the marriage in Cana of Galilee, we find that the interview between John and the messengers of the Sanhedrim took place on a Thursday, and that the next day, Friday, Christ returned to Bethabara from the wilderness and received the first testimony from John, which was repeated on the following day, the Jewish Sabbath, when the two disciples heard and followed Him. The next day, the first day of the week, Jesus went forth into Galilee, and on the third day after was the marriage in Cana.

It may be noted that it was not until now that the Baptist pointed out the Saviour to two of his disciples as the Lamb of God, thus verifying the type in Exod. $12^{3, 6}$ (see note to First Period, p. 23).

One of the two disciples who heard these words was the beloved apostle, and two generations later, when exiled in Patmos, and beholding visions of Christ, he again saw Him as a Lamb, that is in the same character as on this memorable Sabbath by the Jordan.

Ninth Journey

From Bethabara to Cana (by Nazareth), and on to Capernaum.

Distance: **Forty-three miles.**

Date: **Winter, A. D. 25 (A. U. C. 778).**

Bible references: 'ON THE MORROW HE WAS MINDED TO GO FORTH INTO GALILEE.' (S. John 1^{44}.)

'AND THE THIRD DAY THERE WAS A MARRIAGE IN CANA OF GALILEE. . . . AND JESUS ALSO WAS BIDDEN, AND HIS DISCIPLES, TO THE MARRIAGE.' (S. John $2^{1, 2}$.)

'AFTER THIS HE WENT DOWN TO CAPERNAUM, HE AND HIS MOTHER AND HIS BRETHREN, AND HIS DISCIPLES.' (S. John 2^{12}. See also S. Luke 4^{14}.)

The entire passage (*S. John* 2^{1-12}) *describes the miracle of the turning of the water into wine at the marriage feast.*

THE expression '*down* to Capernaum' is paralleled by another expression '*down* to Jericho', both of which are to be taken literally, as indicating a descent of over a thousand feet.

In view of the fact that two days' interval occurred in Galilee before the marriage at Cana, we conclude that Christ went first to His home at Nazareth which He had so recently left, and accompanied His mother and brethren to Cana, a distance of about five miles only, on the day of the marriage feast.

By His presence on this occasion our Lord vindicated the innocent pleasures of such an event, which were at that time largely condemned by the stricter Pharisees and Essenes; while at the same time as Son of Man, He used His Divine power to supply the lack of wine, and thus increased the happiness of the village wedding.

Fifth Interval

FOLLOWING NINTH JOURNEY

(At Capernaum)

Duration: **About three months.**

Date: **Late Winter and early Spring, A. D. 26 (A. U. C. 779).**

Bible reference: 'And there they abode not many days.' (S. John 2^{12}.)

THE wording of this passage may imply that while Christ stayed on at Capernaum, probably in the house of His new disciple Peter (S. Matt. 8^{14}), His mother, brothers, and sisters returned home to Nazareth.

From this time Christ appears to have relinquished His occupation and to have left His home: His mother, His sisters, and His brethren being henceforth those who did the Father's will. (S. Matt. 12^{47-50}.)

Tenth Journey

From Capernaum to Jerusalem, for the Passover, probably by Tabor, Engannim, and Shechem.[1]

Distance: **Eighty-two miles.**

Date: **Spring, A. D. 26 (A. U. C. 779).**

Bible reference: 'AND THE PASSOVER OF THE JEWS WAS AT HAND, AND JESUS WENT UP TO JERUSALEM.' (S. John 2^{13}.)

This was the First Passover of the public life of Christ, and took place on fourteenth Nisan, Friday, April 9, A. D. 26.

THE custom of going to the feasts by way of Samaria, as given above, must not be regarded as a fixed rule. At certain times, and doubtless from various reasons, the caravan crossed the Jordan by the bridge above Bethshan, and travelling down Perea on the eastern bank, re-entered the Jordan valley at the lower fords near Jericho, where John first baptized. (See note to Twenty-seventh Journey.) This appears to have been the route taken by our Lord on His last journey to Jerusalem.

[1] See note to Fourth Journey, p. 36.

Sixth Interval

FOLLOWING TENTH JOURNEY

(At Jerusalem)

Duration: **The eight days of the Passover.**
Date: **A. D. 26 (A. U. C. 779).**
Bible reference: S. John 2^{14} to 3^{21}.

The special events in this interval are:
(1) *Christ's cleansing of the Temple, which constituted His first public act in Jerusalem.*
(2) *His interview with Nicodemus.*

THE result of this conversation is not told us here, but is shown in the two future occasions in which Nicodemus is mentioned. In the first of these (S. John 7^{50}) we find him courageously speaking on behalf of Christ in the Sanhedrim, and in the last (S. John 19^{39}), after the crucifixion, he openly takes his stand among other disciples in devotion to the crucified Christ. This conversation of our Lord with Nicodemus is the first recorded discourse of Christ, and it is significant that His first ministry was concerning the new birth. In the words 'The Son of Man must be lifted up', Christ gives the first recorded prediction of His atoning sacrifice. The expression 'Son of Man' is always *υἱὸς ἀνθρώπου*, i.e. the son of man generically, and never *υἱὸς ἀνδρός*, i.e. the son of *a* man, which would imply an earthly father.

Eleventh Journey

From Jerusalem to the lower Jordan to baptize.

Distance: **About twenty miles.**

Date: **Spring, A. D. 26 (A. U. C. 779).**

Bible reference: 'AFTER THESE THINGS CAME JESUS AND HIS DISCIPLES INTO THE LAND OF JUDAEA; AND THERE HE TARRIED WITH THEM AND BAPTIZED.' (S. John 3^{22}.)

The succeeding passage (S. John 3^{23-36}) relates that John also was baptizing at Aenon near to Salim, and tells of the questioning that arose among the disciples concerning the ministry of Christ.

THE place where Christ baptized was probably near the banks of the Jordan, as this was the only water in Judaea near to John. Much dispute has arisen over the true site of Aenon. It would seem requisite from S. John $3^{22, 23}$ to place it in Judaea, as the text seems to imply that Christ was baptizing near to John, which is further verified by S. John 4^{1-3}. Of four Aenons suggested, therefore, two can be at once disposed of for the above reasons.

(1) That of Eusebius and Jerome, eight miles south of Bethshan in Galilee, near which moreover no Salim is known.

(2) That of Tristram and Conder, in the great Wady Farah in Samaria, which is still more improbable, as the Baptist would not be likely to baptize in Samaria, and in the next chapter we read of Christ going to that very district in order to leave the proximity of John (S. John 4^{1-3}).

(3) A third site is placed by some in the far south of Judaea, quite out of the range of the rest of the events narrated in the Gospels, in the midst of an arid district, and here again no Salim is known.

(4) We have therefore little difficulty in deciding on a fourth site on the Lower Wady Farah, six miles north-north-east of Jerusalem, first suggested by Barclay fifty years ago, and supported by Professor Conrad, Dr. Fürrer, and others. Although the name Aenon cannot now be traced, this place seems to answer all the requirements of the sacred narrative, as it lies only two miles from the valley of Wady Salim and has an abundant supply of water springs.[1]

This baptism of our Lord's disciples must be understood as a preparation for the Messiah, and is not to be confused with Christian baptism (see Acts $19^{4, 5}$).

[1] It is remarkable that this abundant supply of water is now to be stored for the use of Jerusalem. Large reservoirs are proposed to be erected (1912) at these springs, which really rise in the extreme upper valley of the brook Cherith, at Ain Farah, near the Wady Salim.

Twelfth Journey

From Jordan to Sychar, probably by Phaesalis and Taanath.

Distance: **Thirty-five miles.**

Date: **Early Summer, A. D. 26 (A. U. C. 779).**

Bible reference: 'He left Judaea, and departed again into Galilee. And he must needs pass through Samaria. So he cometh to a city of Samaria called Sychar.' (S. John 4^{3-5}.)

The entire passage (S. John 4^{1-42}) relates Christ's interview with the woman of Samaria at Jacob's Well, and His two days' sojourn with the Samaritans of Sychar.

WITH regard to the expression, 'He must needs go through Samaria', we may note that the direct route to Galilee from the river would have been along the banks of the Jordan, so that the 'must' indicates the Divine necessity of carrying out the Father's will in saving these 'lost sheep' at Sychar. Phaesalis and Taanath mark the ordinary route from the Jordan to the Valley of Mukhna, or Vale of Samaria, where Jacob's Well stands.

This journey would probably be after the Feast of Pentecost, which in this year fell on May 20,

when the whole country would, from an agricultural point of view, be looking its loveliest. The barley harvest would have begun, and the wheat would be nearly ripe. In the whole of Palestine there is no spot more fair and beautiful than this junction of the vales of Shechem and Samaria, where Jacob's plot of ground is situated. Here he erected his altar to El-Elohi-Israel, here he dug his famous well, the scene of the present narrative, and here the bones of Joseph were buried by Joshua (Josh. 24^{32}).

The tomb and the well are both visible to-day, and are two of the best-authenticated spots in the Holy Land. The plot of ground lies between Mount Ebal in the north and Mount Gerizim in the south; and half a mile away, on the slope of the former, can be seen the picturesque little village of Sychar. Two miles west of the Shechem valley is the large town of Nablûs (Neapolis), the ancient Sebaste or Shechem, while to the east of the well lies the fertile vale of Mukhna, stretching for twenty miles north and south.

It was about midday when Christ reached the well of Samaria, crossing the upper end of this valley. The woman of Samaria was a native of Sychar, a town abounding with springs of water, so her appearance with her pitcher at Jacob's deep well, where the labour of drawing water would be considerable, must be explained by the supposition that she was engaged to carry water to the labourers in the adjoining fields.

It may be noted here that the worship on Mount

Gerizim is still carried on with great zeal at the present day. Indeed it is only here, we believe, throughout the wide world, that the 'paschal lamb' is still sacrificed. All the old arguments of the woman of Samaria in favour of this temple as contrasted with that on Mount Moriah, are vehemently urged by the Samaritan High Priest to-day.

Thirteenth Journey

From Sychar to Galilee, preaching in the synagogues of various cities, including Cana, thence to Nazareth, and on to Capernaum.

Distance: **Sixty-five miles.**

Date: **Summer, A. D. 26 (A. U. C. 779).**

Bible references: 'AND AFTER THE TWO DAYS HE WENT FORTH FROM THENCE INTO GALILEE.... HE CAME THEREFORE AGAIN UNTO CANA OF GALILEE, WHERE HE MADE THE WATER WINE.' (S. John $4^{43, 46}$.)

'AND A FAME WENT OUT CONCERNING HIM THROUGH ALL THE REGION ROUND ABOUT. AND HE TAUGHT IN THEIR SYNAGOGUES, BEING GLORIFIED OF ALL. AND HE CAME TO NAZARETH, WHERE HE HAD BEEN BROUGHT UP.' (S. Luke $4^{14, 15, 16}$.)

'AND LEAVING NAZARETH, HE CAME AND DWELT IN CAPERNAUM.' (S. Matt. 4^{13}.)

This was the first of the evangelistic journeys in Galilee. The entire passages describing the events of this journey are found in S. John 4^{43-54}, *S. Luke* 4^{14-31}, *S. Matt.* 4^{12-17}, *and S. Mark* $1^{14, 15}$. *The chief incidents were:*

(1) *The healing of the nobleman's son at Capernaum.*

(2) *Christ's discourse in the synagogue at Nazareth, followed by His rejection from that city.*

(3) *The imprisonment of John the Baptist.*

THIS journey, which is compounded from the accounts of three different Gospels, marks the first of those evangelistic tours which form so large a part of the Galilaean ministry. It would appear that from this time it was His custom (S. Luke 4^{16}) to preach in the synagogues of the different towns and villages which He visited, one of which, Cana, is expressly mentioned. And it was while here that the first recorded appeal to Christ for healing was made by the nobleman of Capernaum, on behalf of his son. Nazareth was apparently the next town visited, and it was after His rejection there that Christ finally took up His abode in Capernaum as 'His own city'.

It is well to notice, then, that Christ did not begin His public ministry of the Kingdom until the Baptist was cast into prison, which appears to have taken place soon after His sojourn at Aenon. He was imprisoned, according to Josephus (*Ant.* xviii. 5. 2), in the fortress of Machaerus on the Eastern shore of the Dead Sea.

With regard to the miracles of Cana, it is remarkable that both the first and second 'signs' (S. John 4^{54}) of Christ's Messiahship were performed in this obscure village. Still more remarkable is it when we consider their contrasted characters. In the first, at the marriage feast, Christ rejoiced with them that rejoiced; in the second, He wept with them that wept.

Seventh Interval

FOLLOWING THIRTEENTH JOURNEY

(At Capernaum)

Duration: **About three months.**

Date: **Late Summer and Autumn, A.D. 26 (A.U.C. 779).**

Bible references: S. Matt. 4^{18-22} and 8^{14-17}, S. Mark 1^{16-35}, S. Luke 4^{31-43}.

The recorded events in this interval are:

(1) *The calling of four disciples by the Sea of Galilee,*

(2) *The cure of the demoniac in the synagogue at Capernaum,*

(3) *The healing of Peter's mother-in-law,*

(4) *A general healing of the sick in the city,*

(5) *Withdrawal for prayer into a desert place.*

S. Mark gives all these events in their order, while only the first, third, and fourth are recorded by S. Matthew, and the last four by S. Luke.

THE interval that now follows this thirteenth journey is the first of many long sojourns in Capernaum, during one or other of which nearly all the recorded events of Christ's ministry in Galilee took place.

In order to picture the surroundings we must not only bear in mind the great contrast in fertility and verdure which the province of Galilee presents when compared with Judaea, but also the special beauties surrounding the lake. Lying amidst gently swelling hills, beyond which, on the north, towers the snowy peak of Hermon, the strong resemblance borne by the Lake of Galilee to that of Geneva has often been commented on. The beautiful and varied colouring caused by the atmospheric changes in this locality is very marked, the hue of the waters ranging from pale blue and lilac to deep translucent green, while from time to time the calm surface of the lake is lashed into storm by the sudden winds which sweep down the clefts and valleys of the surrounding hills.

At the present day these lovely shores are for the most part lonely and deserted, but in the time of Christ the western coast teemed with Jewish cities and villages, of which Capernaum was in some respects the first and foremost. The extreme fertility of this region is also commented on by Josephus, who states that its climate was such as to encourage the growth of both temperate and semi-tropical vegetation.

These intervals were busy times, full of deeds of grace and mercy. In the one before us, practically all the sick of Capernaum seem to have been healed on that same evening which witnessed the miraculous recovery of Peter's mother-in-law. She indeed became, as she 'ministered unto Him', the first deaconess (the word 'minister' has this meaning),

the first of that company of women who ministered to Christ on earth.

The wonderful day of healing was followed by a no less wonderful preparation for the first great evangelistic tour of Galilee, which immediately followed. As S. Mark tells us (ch. 1^{35}), 'very early, while it was still very dark' (Gk.), Christ withdrew into a desert place for long and solitary prayer before commencing His long journey.

Fourteenth Journey

From Capernaum to Capernaum. An evangelistic circuit throughout all Galilee.[1]

Distance: **About 120 miles.**

Date: **Late Autumn and Winter, A. D. 26 (A. U. C. 779).**

Bible reference: 'AND JESUS WENT ABOUT IN ALL GALILEE, TEACHING IN THEIR SYNAGOGUES, AND PREACHING THE GOSPEL OF THE KINGDOM.' (S. Matt. 4^{23}.)

The whole passage, found at its fullest in S. Matt. 4^{23-25}, *and briefly alluded to in S. Mark* 1^{39} *and S. Luke* 4^{44}, *shows what an important part the healing of the sick and the casting out of devils formed in the evangelistic work of Christ, and for this reason, doubtless, the great multitudes followed Him from every part of the country.*

---

[1] Josephus tells us that Galilee contained at this time 204 towns and villages, with an average population of 15,000 in each town, the total being about three million. This is probably greatly exaggerated, because the Galilee of Josephus was only the Galilee of the Jews, and did not include that of the Gentiles. A maximum population would not exceed 400,000, giving 440 to the square mile, which is six times the population of the Palestine Exploration Memoirs' estimate at the present time. The population of Palestine in the time of Christ was under three million (Sanday).

HERE for a time the curtain drops, and of the details of absorbing interest that must have crowded this long journey we catch no glimpse, we are vouchsafed no word. It may be that the Gospels give us samples rather than a record, of the life of Christ, and we may therefore conclude that the preaching, teaching, and miracles that are not recorded were similar to those that are. In any case we must note the one thing that we *are* told, which is that the whole circuit was in Galilee alone, and not in Samaria or Judaea.

We may picture the surprising joy and gladness which must have filled the hearts of the Galilaeans at this first visit of Christ to their province. Those who had hitherto 'sat in darkness and in the shadow of death' now 'saw a great light', and the long silence of centuries was broken; not as before, by the inspired word of a Hebrew prophet, but by the Word of God Incarnate.

Eighth Interval

FOLLOWING FOURTEENTH JOURNEY

(At Capernaum)

Duration: **About three months.**

Date: **Spring, A. D. 27 (A. U. C. 780).**

Bible references: S. Matt. 5 to 8^{13}, and 9^{1-8}; S. Mark 1^{40} to 2^{12}, and 3^{13-19}; and S. Luke 5^{1-26}, 6^{12-49}, and 7^{2-10}.

The order of the recorded events in this interval is:

(1) *The miraculous draught of fishes,*
(2) *The call of the twelve apostles,*
(3) *The sermon on the Mount,*
(4) *The cleansing of the leper,*
(5) *The healing of the centurion's servant,*
(6) *The healing of the paralytic.*

As the result of recent discoveries, the call of the twelve is here placed before the Sermon on the Mount. These have now established the fact beyond reasonable doubt that Tel-Hûm is the site of the Capernaum of Christ. When Capernaum was supposed to stand further back on the plain of Gennesareth, the Horns of Hattin appeared to be the most likely place for the discourse. This site is, however, remote from the present Capernaum,

and it is believed that the true place has been discovered near the Khan Jubb Jusef, high up behind the town.

In the time of Christ this stood on the extreme edge of a large and fertile plain, the place where several great thoroughfares converged from Damascus, Jerusalem, Tyre, Sidon, Sepphoris, and Samaria.[1] On the western side of the plain rises an unnamed mountain, called in S. Matt. 5[1] 'the mountain' (*τὸ ὄρος*). The discovery of this site as the probable scene of our Lord's discourse has solved a great difficulty respecting the Sermon on the Mount of S. Matthew, and the Sermon on the Plain of S. Luke. That the two were identical seemed formerly equally difficult to affirm or to deny. A visit to the spot, however, and a careful reading of the narrative, at once shows us that they were the same, and it is for this reason that the call of the twelve, which preceded the sermon on the plain, is placed here.

It appears that Christ went up into the mountain for prayer and remained there all the previous night. On His descent the next morning, He chose the apostolic band, and descending 'he stood on a flat place'[2] (S. Luke 6[17]). This 'flat place' is a small plateau near the foot of the mountain and stands just above the large and crowded khan. Here Christ preached the 'Sermon on the Mount' to His disciples, and the 'Sermon on the Plain' to

[1] In S. Mark 3[7,8] the multitude who heard the discourse are described as coming from these very places.

[2] *πεδινός* is a flat place *at the foot of a mountain.*

the crowds immediately beneath, and thus the identity of the two is at once seen.

The healing of the centurion's servant is placed here, as although related by S. Luke as immediately preceding the journey to Nain, the Revised Version admits of some interval between the two, and S. Matthew's account (S. Matt. 8^{5-13}) seems clearly to place it, together with the healing of the leper, immediately after the Sermon on the Mount.

In agreement with this, we find that in S. Luke's Gospel it follows the Sermon on the Plain, which from the reasons given above (and following Grotius, Hastings, and most modern authorities), we have shown to be the same discourse.

Several points of interest may be noted in connexion with the healing of the centurion's servant. It is the first recorded instance of a Gentile appealing to Christ, and in this centurion we find another example of those who were 'aliens from the commonwealth of Israel' (Eph. 2^{12}), whose hearts were more ready to receive Christ than were those of most of His own nation. (See note to First Interval, p. 27.)

That our Lord specially noted and commended the faith of such is shown by His words: 'I have not found *so great faith*, no, not in Israel' (S. Luke 7^{9}), and it is remarkable to find that while 'little faith' was usually the characteristic of the disciples, the only other example of 'great faith' given us in the Gospels is that of the Canaanitish woman (S. Matt. 15^{28}).

No other glimpse is afforded us of the life of this centurion, but a wonderful memorial of him has come to light in the present day. In S. Luke $7^{4,5,7}$ we find that while he was humbly confessing that he was 'not worthy' for Christ to enter under his roof, the Jews were interceding on his behalf with the assurance that 'he was worthy for whom (Christ) should do this', for, said they, 'he loveth our nation and hath built us a synagogue.'

In the recent excavations at Tel-Hûm the remains of a magnificent white marble synagogue have been discovered. The stone had evidently been brought from some distance (probably from Solomon's Quarries near Jerusalem), and the whole style and architecture of the building is Roman rather than Jewish. There seems therefore little reason to doubt that, in these marble remains, we have a literal memorial of the love-offering of the Roman centurion, while the rest of the proud Jewish city which rejected Christ has crumbled to dust.

The whole incident reminds us of the words of our Lord spoken on another occasion as the reward of love: 'Verily, I say unto you, wheresoever this gospel shall be preached . . . there shall also this, that this woman hath done, be told for a memorial of her' (S. Matt. 26^{13}).

Third Period

A. D. 27—A. D. 28

Third Period

Covering twelve months of the succeeding year of Christ's ministry: from the Spring of A. D. 27 (A. U. C. 780) to the Spring of A. D. 28 (A. U. C. 781); and comprising seven journeys and seven intervals.

Journeys coloured VIOLET on the chart.

Evangelistic journeys marked in broad lines.

Total distance travelled: about 400 miles.

ABOUT nine months in this year were spent at Capernaum, and three evangelistic tours were made, all in Galilee. As in the Second Period, there is but one recorded journey to Jerusalem for a feast.

We gather from this what a comparative stranger Christ must have been to the inhabitants of that city, whereas He was certainly well known, and appears to have been gladly received, in every part of Galilee.

The final failure of the Galilaean ministry *as regards the cities* (S. Matt. 11^{20}) was undoubtedly due to the concentrated opposition of the Jewish leaders in those places; and this failure led to the fulfilment of God's wider counsels for the world (conf. Isa. 49^{4-6} and S. Matt. 11^{25}), which gives the secret of Christ's rejoicing in S. Matt. $11^{25, 26}$.

This Rabbinical opposition was accentuated to

such an extent by the Zealots, after the death of Christ, that in a few decades there were no Christian communities to be found in Galilee or around the shores of the Lake.

It is necessary here to consider the duration of our Lord's ministry, which is really determined by the interpretation given to the Fifteenth Journey, with which this Third Period and the next year of the ministry begins. The unknown feast of S. John 5^1 is here taken to be the Passover, for the following reasons:

The shortest suggested period of Christ's ministry is one and a half years. This is arrived at by not only denying S. John 5^1 to be a Passover, but by also asserting that S. John 6^4 should be omitted. This is the view of Prof. von Soden (*Encyc. Bib.*), but it is one full of difficulties, and finds few supporters.

The next period is two and a half years; which is the view of most of those who deny S. John 5^1 to be a Passover. Other considerations, however, seem to us to make this period too short: for to say nothing of the vast number of Christ's unrecorded labours and journeys (S. John 21^{25}), even those recorded cannot be brought into their proper seasons within this limited time.

The longest period, that of three and a half years, is therefore the one adopted in the present work, and has been held by the majority of students in all ages, including Eusebius in the fourth century, who also takes S. John 5^1 to be a Passover, as we do here; thus making four in all. The first Pass-

over is named in S. John 2^{13} and constitutes our Lord's tenth journey (p. 59); the second is the above-mentioned S. John 5^{1}, which constitutes the fifteenth journey; the third (S. John 6^{4}) occurred while Christ was feeding the five thousand in Galilee; and the fourth and last was at the Crucifixion. Three of these Passovers—the first, third, and last—are beyond serious question; and even if the second cannot be proved from the doubtful language of S. John 5^{1}, some other Passover is at any rate clearly suggested by the 'second-first Sabbath' of S. Luke 6^{1}. (See note to Fifteenth Journey, p. 82.)

This period of three and a half years for Christ's ministry does not therefore wholly depend upon S. John 5^{1} being a Passover, but is supported by the length of time required for the recorded journeys and intervals, by the dates that fix the beginning and close of the ministry, and possibly also by the consideration that three and a half years is a prophetic half week. (Conf. Dan. 9^{27}.)

We therefore believe our Lord's ministry to have lasted forty-two months, from the Autumn of A.D. 25 to the Spring of A.D. 29.

Fifteenth Journey

From Capernaum to Jerusalem for the Second Passover, probably through Samaria. (See note to Fourth Journey, page 36).

Distance: **Eighty-two miles.**

Date: **Spring, A. D. 27 (A. U. C. 780).**

Bible reference: 'AFTER THESE THINGS THERE WAS A FEAST OF THE JEWS; AND JESUS WENT UP TO JERUSALEM.' (S. John 5[1].)

This was the Second Passover of the public life of Christ, and took place on 14th Nisan, Wednesday, March 29, A. D. 27.

IN further endeavouring to determine the meaning of the words 'a feast', we enter upon one of the most controversial points in our Lord's ministry. If we admit that the reading in S. John 5[1] has the definite article ἡ ἑορτή (*the* feast), then, according to Cheyne, the Feast of Tabernacles would most probably be indicated; though, on the other hand, many think with Eusebius, that this would certainly refer to the Passover. As, however, some of the best readings omit the article, the expression used may refer either to the Feast of the Passover, the Feast of Pentecost, or the Feast of Tabernacles—the three great

annual festivals, for which Jews from all parts of the country went up to Jerusalem. In the chronological order of events here taken, the Feast of the Passover[1] seems clearly indicated, as not only does this agree with the general outline of the three and a half years' ministry, but the next recorded event in Galilee (the plucking of the ears of corn by the disciples) is said in S. Luke's account (S. Luke 6^{1}) to have taken place 'on the second Sabbath after the first', an expression denoting either the first or second Sabbath after the second day of the Passover Feast, or day of the First-fruits (Edersheim).

Hastings also draws attention to the fact that the time of the Passover was always connected with harvest, the meaning of the month 'Abib',[2] in which it took place, being 'ear of corn'. A parallel to this may be found in the connexion of this feast with the visit to Jacob's Well at Sychar, where Christ's interview with the woman took place some little time after the First Passover, when the fields were 'white already to harvest'. Again, in S. John 12^{24} we note that the death of God's Paschal Lamb is compared to 'a corn of wheat' falling into the ground and dying.

[1] Irenaeus, Origen, Eusebius, and Theodoret all agree in calling this feast a Passover, and the view is supported by Luther, Scaliger, Lightfoot, Kuinoel, and others.

[2] This was the first month of the Sacred Year and is also called Nisan.

Ninth Interval

FOLLOWING FIFTEENTH JOURNEY

(At Jerusalem)

Duration: **A few days.**
Date: **Spring, A. D. 27 (A. U. C. 780).**

Bible reference: S. John 5^{2-47}.

This passage describes the healing of the impotent man at the Pool of Bethesda on the Sabbath day, and Christ's subsequent controversy with the Jews in regard to the Sabbath, which led to a still greater one concerning His own Messiahship.

THE recorded visits of Christ to Jerusalem are seven in all, two during His private life, and five during His public ministry.

These seven visits were all made to the temple rather than to the city, and were all directly connected with the temple worship and feasts. They were as follows:

During Christ's Private Life.

(1) To the temple, for His own dedication and offering to God. 8 B. C.

(2) To the temple, for the Passover Feast (at twelve years of age). A. D. 5.

During Christ's Public Ministry.

(3) To the temple, for the First Passover. A. D. 26.

(4) To the temple, for the Second Passover. A. D. 27.

(5) To the temple, for the Feast of Tabernacles. A. D. 28.

(6) To the temple, for the Feast of Dedication. A. D. 28.

(7) To the temple, for the Last Passover. A. D. 29.

The only two occasions on which we find Christ in the city as distinguished from the temple, are in the healing of the impotent man at the Pool of Bethesda (during this present Passover), and at the Last Supper in the 'upper room'.[1]

The contrast between the first and last visits of Christ to Jerusalem has already been pointed out in the notes on the First Journey, but from another aspect the one is but the sequel to the other. Both were for the offering of Himself to God: the first, in complete dedication of His life as man; the last, in the yielding up of that life as the God-man, when 'through the Eternal Spirit' He 'offered Himself without spot to God' for the world's ransom.

[1] The Caenaculum on Mt. Zion, which is now shown as the scene of the Last Supper, is a building of the Middle Ages on the ruins of an ancient Christian church. The site is now believed by a consensus of modern authorities to be authentic. It was not only the scene of the Last Supper and Pentecost, but was the place where the early Church first met in Jerusalem.

Sixteenth Journey

From Jerusalem to Capernaum.

Distance: **Eighty-two miles.**

Date: **Spring, A. D. 27 (A. U. C. 780).**

Note: *There is no Scripture reference for this journey; but it is necessarily inferred from the next events being in Galilee.*

THE nature of the present work, comprising as it does a harmony of the four Gospels and a detailed itinerary of the life of Christ, necessitates the inclusion of journeys not actually mentioned in the Scripture but which are implied by the sequence of events.

We may again notice the fact, which is no less remarkable because it is so often repeated, that the moment the definite mission for which Christ went to Jerusalem was accomplished, He immediately returned as a matter of course to Galilee, and generally to Capernaum. There is no record of any visit to any other part of Judaea, with the sole exception of Bethany and the brief baptisms by the Jordan (S. John 3^{22}), nor of His even staying longer in Jerusalem than was necessary for the

[1] Acts 10^{37} probably includes the Apostles' labours in Judaea in continuation of the work Jesus began (Acts 1^{1}) in Galilee.

observance of the feast. When we realize that the Palestine of Christ's day was a land teeming with beautiful and populous cities, not a desolate country as it is to-day, and when we remember that the Jews had then become confirmed town dwellers, leaving the open country mostly to the Canaanites and the wandering Bedouin, we can but wonder at these few and short visits to Jerusalem, and at the long list of large towns which, so far as we know, were entirely unvisited by Christ.

Indeed, there can be little doubt that the special injunctions given later to the Twelve: 'Go not into the way of the Gentiles' (S. Matt. 10^5) had special reference to the flourishing but vicious and corrupt Graeco-Roman cities then scattered throughout the land.

Tenth Interval

FOLLOWING SIXTEENTH JOURNEY

(At Capernaum)

Time: **Two or three months.**
Date: **Early Summer, A. D. 27 (A. U. C. 780).**

Bible references: S. Matt. 12^{1-21}, S. Mark 2^{23} to 3^{12}, and S. Luke 6^{1-11}.

The events recorded in this interval are:

(1) *The disciples plucking the ears of corn on the Sabbath day.*

(2) *The healing in the synagogue of the man with the withered hand.*

(3) *The withdrawal to the lake side to preach and heal.*

THE controversies concerning the Sabbath which had been begun in Jerusalem during the last Passover, now followed Christ to Capernaum, and both the leading events of this interval are directly connected with it.

It would seem that the growing opposition to His work and teaching on the part of the Pharisees was becoming concentrated on this one point, and it is remarkable to note the position taken by our Lord on each occasion in response to their accusations. Besides the general statement that 'it is

lawful to do good on the Sabbath day', He replies in Jerusalem to the cavils of the Jews with the words, 'My Father worketh hitherto, and I work' (S. John 5^{17}), thus 'making himself equal with God': while in Galilee He proclaims to the fault-finding Pharisees that He as 'Son of Man is Lord also of the Sabbath' (S. Mark 2^{28}).

It was these declarations that led to the first deliberate planning on the part of the priests and rulers to put Christ to death (S. John $5^{16, 18}$; S. Mark 3^{6}).

The entering into 'their synagogue' (S. Matt. 12^{9}) must be specially noted here. In a city like Capernaum there would be several synagogues, but one of these was pre-eminently 'their' synagogue. Years before, as has already been pointed out (p. 76), a Roman centurion had loved '*their* nation and himself built them *their* synagogue' (S. Luke 7^{5}, R.V.). The glories of this wonderful building are now, as we believe, being fully revealed to our eyes by the industry of German excavators, and will be described further on in these pages.

Seventeenth Journey

From Capernaum to Nain.
Distance: **Twenty miles.**
Date: **Summer, A. D. 27 (A. U. C. 780).**

Bible reference: 'AND IT CAME TO PASS SOON AFTERWARDS, THAT HE WENT TO A CITY CALLED NAIN.' (S. Luke 7^{11}.)

The entire passage (*S. Luke* 7^{11-17}) *describes the raising of the widow's son at the gateway of Nain, and the great impression made upon the people.*

THE Nain of to-day is but a tiny ruined hamlet situated on the slope of a low hill some six or seven miles south-west of Mount Tabor. The most marked feature of the landscape is the beautiful symmetry of that mountain, rising abruptly from out the vast rolling plain of Esdraelon, which meets the eye on every side. A small church marks the site of the gateway of ancient Nain, which from the Gospel narrative was evidently a city of some size and importance in the time of Christ. There is still an ancient burying-place a few minutes east from the gate of Nain.

At this time our Lord reached the period of His greatest popularity, which lasted for a little over six months. Large crowds had already followed

Him, owing to His mighty works and teaching at Capernaum; but there can be no doubt that this first raising of the dead at Nain, so soon followed by another at Capernaum, marked the definite commencement of the highest level of the Saviour's fame and popularity amongst His own countrymen.

Eleventh Interval

FOLLOWING SEVENTEENTH JOURNEY

(At Nain)

Duration: **Probably a few days only.**
Date: **Summer, A. D. 27 (A. U. C. 780).**

Bible reference: S. Luke 7^{36-50}.

The above passage records the incident of Christ dining with Simon the Pharisee, and the anointing of His feet by a penitent woman of the city. The messengers from John, though spoken of in this chapter in connexion with the miracle at Nain, apparently came to Christ at a later period in His ministry.

IT is perhaps almost superfluous to remark that no ground whatever exists for identifying this woman with Mary Magdalene, nor has the anointing of Christ's feet at this place any connexion with the anointing of His head and feet at Bethany.

It cannot of course be absolutely proved that Simon's feast took place at Nain, but a careful examination of the whole circumstances leads finally to this conclusion, for there is no record of any return to Capernaum before the next evangelistic circuit round Galilee, of which it would appear that this journey to Nain formed the commencement.

A strange error is commonly made by superficial readers of this lovely story of the anointing of the feet of Jesus by the woman 'who was a sinner'. The idea that generally prevails is that the great love of the woman procured the forgiveness of her sins, and that this is expressly taught by Christ. The reverse is however the case, for the preceding parable clearly shows that love follows forgiveness and does not precede it, much less is the ground for it. The story of the two debtors is given to prove, not that the one who loves most is forgiven most, but that the one who is forgiven most *therefore* loves most. This is clearly borne out by the Greek text (Luke 7^{47}), 'Her sins which are many (here is the emphasis) are forgiven.' This is not the present tense, i.e. 'are forgiven now', but the perfect tense, 'have been forgiven', and the proof of this is the great love which Simon sees. Love is here not the cause but the effect of forgiveness: 'We love Him because He first loved us' (1 John 4^{19}).

Eighteenth Journey

From Nain to Capernaum. (The second evangelistic journey round Galilee.)

Distance: **About fifty miles.**

Date: **Late Summer, A. D. 27 (A. U. C. 780).**

Bible reference: 'AND IT CAME TO PASS SOON AFTERWARDS THAT HE WENT ABOUT THROUGH CITIES AND VILLAGES, PREACHING AND BRINGING THE GOOD TIDINGS OF THE KINGDOM OF GOD.' (S. Luke 8^{1}.)

We learn by the whole passage, S. Luke 8^{1-3}*, that not only the twelve disciples, but also Mary Magdalene, Joanna, Susanna, and other women accompanied Christ on this occasion and ministered to Him of their substance.*

WE have no definite indication of the actual length of this evangelistic journey, but from the fact that women accompanied Christ throughout, we judge that it was by far the shortest of the four.

The fact that this mission immediately succeeded the first raising of the dead must be borne in mind; as this undoubtedly led to multitudes being everywhere attracted to the Messiah, while His words were received with great attention and reverence. The victory over death, together with the preaching of the Kingdom, appeared however to lead the thoughts of the people to an earthly kingship in a way that showed itself fully about six months later.

Twelfth Interval

FOLLOWING EIGHTEENTH JOURNEY

(At Capernaum)

Duration: **A few weeks.**
Date: **A. D. 27 (A. U. C. 780).**

Bible references: S. Matt. 8^{18-34}, 9^{9-34}, and 12^{22} to 13^{52}; S. Mark 2^{14-22}, 3^{20-35}, and chs. 4 and 5; S. Luke 5^{27-39}, and 8^{4-56}.

The order of the events narrated in this interval seems to be as follows:

(1) *A blind and dumb devil cast out,*
(2) *The parables of the Sower, &c.,*
(3) *Christ declares who are His mother and brethren.*
(4) *The first storm on the Lake,*
(5) *Miracles in Gadara (Gerasa)*[1],
(6) *The calling of Levi the publican,*
(7) *The feast at Levi's house,*
(8) *Parable of the new wine and new bottles,*
(9) *The raising of Jairus' daughter and the healing of the woman with the issue of blood,*

[1] Sanday (*Sacred Sites*, pp. 26, 27) points out that the true text in Mark is Gerasenes not Gadarenes, as also in Luke. At Kersa (Gerasa) there are ruins, and there also is the only cliff on the shores that falls sheer into the lake.

(10) *The healing of two blind men, and the casting out of a dumb devil.*

WHILE the ministry of Christ in both Galilee and Judaea was accompanied by signs and miracles, we may note that in the former place He taught mostly by parables, reserving the more abstract doctrinal teaching (as recorded by S. John) for His disputations with the Jews at Jerusalem.

We see here the great break between Christ and His own family, on the occasion when His brethren, who did not as yet believe on Him, appear to have come to Capernaum with a view of possibly taking Christ under their care, as being not wholly responsible for His actions. (S. Mark 3^{21}.) It is clear that 'friends' (kinsmen), as well as open foes like the Pharisees, were thus used by the Enemy at this time in his efforts to neutralize Christ's great popularity amongst the common people. It is of course most unlikely that the mother of our Lord had any share in these proceedings, although she is expressly mentioned as being present in Capernaum at this time.

This interval contains the second raising from the dead, only a few weeks after that of the young man of Nain, which must have greatly increased the growing fame of Christ throughout the whole district. This was a matter of great importance as He was just about to send out the Apostles on a Missionary Journey, and no doubt this popularity and demand for the presence of Christ led Him at

that time to make a special evangelistic tour of the Lake cities and villages (see Twentieth Journey).

That these evangelistic journeys resulted in large numbers of unrecorded converts is evident when we remember that after the Resurrection, the Lord appeared in Galilee to 'above 500 brethren at once', which would probably imply a far greater number of converts.

Nineteenth Journey

From Capernaum to Nazareth, followed by the Third Evangelistic Journey round the cities and villages of Galilee.

Distance: **About 125 miles.**

Date: **Autumn, A. D. 27 (A. U. C. 780).**

Bible references: 'AND HE WENT OUT FROM THENCE; AND HE COMETH INTO HIS OWN COUNTRY; AND HIS DISCIPLES FOLLOW HIM.' (S. Mark 6^{1}.)

'AND JESUS WENT ABOUT ALL THE CITIES AND THE VILLAGES, TEACHING IN THEIR SYNAGOGUES, AND PREACHING THE GOSPEL OF THE KINGDOM.' (S. Matt. 9^{35}.)

For the details of this journey, see S. Mark 6^{1-6} *and its parallel S. Matt.* 13^{53-58}, *and S. Matt.* 9^{35-38}.

THERE can be no doubt from a careful examination of the above passages, that the Lord now returned once more to Nazareth, notwithstanding the fact that its inhabitants had endeavoured to put Him to death on a former occasion, and the recent attempt of His brethren to declare Him mad at Capernaum. None of these things moved Him, and as His work at Nazareth was not yet finished, He visited the city once more, experiencing this

time no violence, and staying as long as He wished, without interruption.

One possible reason for this visit may be reverently suggested; namely, that Christ might have thought it right to dissipate by His presence and teaching the report that must have been spread everywhere around by His brethren.

No doubt the great fame of Jesus, now resounding throughout all Galilee, prevented any outward display of hatred on this occasion, but the hearts of the Nazarenes were still unchanged, for we read that 'they were offended in Him', insomuch that Christ 'marvelled' at the persistent unbelief of those who for thirty years had witnessed all His perfect life among them. No further witness of 'mighty works' was granted them, 'save that He laid His hands upon a few sick folk, and healed them'.

Respecting this third evangelistic journey we have no further details, and can only wonder at the unparalleled privileges of the Galilaeans who were thus sought out in all their little scattered villages by the Son of God, in a way that Judaea and Samaria knew nothing of; and so heard the Evangel from His own lips.

Thirteenth Interval

FOLLOWING NINETEENTH JOURNEY

(At Capernaum)

Duration: **About two months.**
Date: **Early Winter, A. D. 27 (A. U. C. 780).**

Bible references: S. Matt. 10 and 11^{2-19}, S. Mark 6^{7-13}, S. Luke 9^{1-6}, and 7^{18-35}.

THE chief event recorded in this interval is the sending forth of the twelve apostles, which we may note took place immediately after Christ's words as to the greatness of the harvest and the fewness of the labourers, and would seem to be one result of His compassion for the unshepherded multitudes.

The messengers from John appear to have arrived about this time, and His words of reply to them are especially appropriate, coming as they do in the midst of His busiest evangelistic ministry.

Twentieth Journey

From Capernaum to Capernaum, an evangelistic journey round the Lake cities.

Distance: **About twenty miles.**

Date: **Winter, A. D. 27 (A.U.C. 780).**

Bible reference: 'AND IT CAME TO PASS, WHEN JESUS HAD MADE AN END OF COMMANDING HIS TWELVE DISCIPLES, HE DEPARTED THENCE, TO TEACH AND PREACH IN THEIR CITIES.' (S. Matt. 11[1].)

THIS lovely lake and its surroundings formed the very centre of the work of Christ on earth, and were now the scene of a remarkable evangelistic tour, which was probably made partly on foot and partly by boat, around the shores of the lake. This journey was apparently taken while the twelve were away on their mission, and is, as far as we know, the only occasion when our Lord was without His constant and faithful followers. It would seem as if the mission of the Twelve at this period, and that of the Seventy later, were preparatory training for the time when Christ's spiritual presence alone would be with His disciples.

We must remember that at this time the whole of the eastern border of the lake belonged to

Galilee, while round its shores there were nine cities each containing some 15,000 inhabitants (G. A. Smith, *Physical Geography of Palestine*, p. 447). It is well also to remember that this district, where our Lord spent the greater part of His public life, lay 600 feet below the level of the sea,[1] no part of the earth's surface besides the Jordan Valley being more than 300 feet below sea-level.

Decapolis lay to the south-east of the lake and was a league of ten cities, more or less Greek in character—Bethshan, Pella, Dion, Gerasa, Philadelphia, Gadara, Raphaira, Hippos, Kanatha, and Damascus.

The apparent reason for our Lord's choice of this district has been already explained (see Introduction to Second Period, page 46), and the following facts support this view. The borders of Galilee were not formed until the time of the Maccabees, when the population was Gentile, every Jew being brought out of Galilee by Judas Maccabaeus, 164 B.C. A number of Jews, however, returned to Galilee 100 B.C., and it was only from this date that the province was placed under Jewish law. Galilee was the original inheritance of Issachar, Zebulun, Naphtali and Asher, and covered some 600 square miles (about the size of Somerset). It was remarkable for its good roads, whereas Judaea had practically none. The Galilaeans were largely Greek in their worship, manners, and customs, and used a coarse dialect.

[1] Nazareth was over 1,000 feet above sea-level.

The ruler of the district round the lake at the time of Christ was Herod Philip, who, unlike most of his family, was a just and mild governor. This would partly account for the absence of persecution in this province.

Fourteenth Interval

FOLLOWING TWENTIETH JOURNEY

(At Capernaum)

Duration: **About two months.**

Date: **Winter, A. D. 27 (A. U. C. 780).**

Bible references: S. Matt. 14^{1-12}, S. Mark 6^{14-30}, S. Luke 9^{7-9}.

IT was somewhere about this time that the Baptist was beheaded after a lingering imprisonment of about eighteen months, and the news was apparently brought to Christ by His apostles on their return from their first missionary journey.

This glad meeting of Christ and His apostles would be so fraught with interest that time and quiet would be needed for the interchange of all the wonderful news. For this, Capernaum, with its publicity and pressing claims, was by no means suited, and this need for quiet led directly to the next journey to Bethsaida Julias.

Twenty-first Journey

From Capernaum to Bethsaida (Julias) and back.

Distance: **Fourteen miles.**

Date: **Early Spring, A. D. 28 (A.U.C. 781).**

Bible references: 'AND HE TOOK THEM (the apostles) TO A CITY CALLED BETHSAIDA' (Julias) (S. Luke 9^{10}): ['AND WITHDREW APART TO A DESERT PLACE' (S. Mark 6^{31})].

'AND STRAIGHTWAY HE CONSTRAINED HIS DISCIPLES TO ENTER INTO THE BOAT, AND TO GO BEFORE HIM UNTO THE OTHER SIDE TO BETHSAIDA. . . . HE COMETH UNTO THEM, WALKING ON THE SEA. . . . AND WHEN THEY HAD CROSSED OVER THEY CAME TO THE LAND UNTO GENNESARET, AND MOORED TO THE SHORE.' (S. Mark $6^{45, 48, 53}$.)

The Scripture account of this journey is found in S. Matt. 14^{13-34}, *S. Mark* 6^{30-53}, *S. Luke* 9^{10-17}, *and S. John* 6^{1-21}, *and includes the feeding of the five thousand at Bethsaida Julias, and the second storm on the lake during the return journey.*

WE must carefully distinguish here between the Bethsaida Julias on the eastern side of the Jordan, at the top of the lake, and Bethsaida the home of Philip, Andrew, and Peter, on the western

shore of Galilee in the plain of Gennesareth, a short distance south of Capernaum.[1]

Now, indeed, Christ 'could not be hid'. No sooner had He withdrawn with His disciples to Bethsaida Julias, on the eastern shores of the lake, for the needed season of rest, than immediately the whole multitude followed Him. We must remember at this time the various events recorded, all of which tended to focus the mind of every man in Galilee upon the Saviour. He Himself had thrice evangelized the whole district, in addition to which He had just completed a special mission to the Lake cities and towns. His apostles had separately conducted a most remarkable campaign in their Master's name, and both missions proclaimed some coming kingdom. Moreover, Christ had proved Himself to be no ordinary prophet; but one as great or greater than Elijah, for He had already twice raised the dead to life.

To crown all, the Baptist, His forerunner, had

[1] Sanday (*Sacred Sites of the Gospels*) favours one Bethsaida only (B. Julias) which he thinks had possibly an old suburb on the shore, east of Jordan, one mile away, and he reads Mark 6^{45} 'over against Bethsaida' (i.e. B. Julias) instead of 'unto the other side to Bethsaida'. Theodosius (A.D. 530) does the same, and says B. Julias is the city of the fishermen apostles. This view is somewhat gaining ground; but with the majority of authorities, we have adhered to a Bethsaida in the plain of Gennesareth, which is almost certain if we place Capernaum at Tel-Hûm. Those who still place Capernaum on Gennesareth (Sanday) are shut up to one Bethsaida (Julias) and can give no name to the ruins at Tel-Hûm.

just received the crown of martyrdom; and there was now none but Christ to claim the undivided attention of all who looked for some better kingdom than the Roman rule.

Christ, leaving Capernaum with His beloved apostles, found it impossible to obtain the rest and quiet that He sought. He went to a deserted place, and lo! the green grass could not be seen for the dense crowds flocking upon it from far and near. They swarmed around Him, they hung on His words, they would not depart; and Jesus, out of compassion, was constrained to feed them with a material supper of fish and bread. It was after this feast that the crisis was reached. In that desert place, many thousands of people (men, women and children) endeavoured there and then to proclaim Jesus Christ as the new King of the Jews. The rightful day when He was to be so proclaimed was exactly a twelvemonth later, and God's time cannot be thus set forward at man's caprice. Moreover, to have yielded to the mob's request and to have commenced a Royal progress as king of an earthly throne, would not only have steeped the land again in rivers of blood, but would have been entirely alien to the mission and destiny of Christ.

The danger, however, was imminent (S. John 6^{15}), and the promptest measures were taken. Sending His disciples hurriedly away, Jesus Himself retired alone unto a mountain to pray. We may reverently conjecture what was the subject of this prayer at such a crisis; for the action thus

taken by our Lord settled the question of an earthly throne, and struck the first great blow at His popularity, which was soon after followed by a second in the Synagogue at Capernaum, after which Christ was never so followed by popular crowds again.

Fifteenth Interval

FOLLOWING TWENTY-FIRST JOURNEY

(At Capernaum)

Duration: A few days.

Date: A. D. 28 (A. U. C. 781).

Bible references: S. Matt. 14^{34} to 15^{20}, and 11^{20-30}; S. Mark 6^{53} to 7^{23}; S. John 6^{22-71}.

The order of the events recorded in this interval is as follows:

(1) *Miracles in Gennesaret,*

(2) *Discourse with the Pharisees concerning ceremonies,*

(3) *Discourse in the synagogue at Capernaum,*

(4) *Woe to the cities of Galilee, and call to the heavy laden.*

So far, no student of our Lord's life could fully say without reserve that He was 'despised and rejected of men', but from this point onward it was true, for we now reach the final rejection of our Lord's teaching, and the close of His Galilaean popularity.

It will be remembered that after the miracle of the loaves and fishes at Bethsaida, the danger was so imminent that it was with difficulty that Christ escaped from being made a king, and succeeded in

crossing over to Gennesareth. Here He was beset by crowds of the sick and suffering, and healed many before returning to Capernaum and entering the synagogue on the Sabbath day, where crowds again awaited Him, largely composed of those who had been present at the Bethsaida feast.

This wondrous building in which they were crowded needs more than a passing notice; for we believe that there was no other such building in Palestine. The majestic symbolism of the temple at Jerusalem absolutely prevented any thought of competition in any of the innumerable synagogues of the land, which were for the most part very simple structures with no pretence of architectural adornment of any kind. This synagogue, however, judging from its supposed remains, must have been a truly magnificent building, and certainly cost the centurion a large sum of money.

It was built entirely in the Greek style, with a portico and rows of Corinthian columns, and stood in a beautiful situation near the lake side, in the midst of the large town of black basalt, its white walls shining like a pearl in a jet setting. The stone was a pure white crystalline limestone, which takes a polish like marble.

In the front, about a hundred yards from the lake, was a raised paved terrace nearly five feet wide, with a flight of marble steps at each end. The main entrance was from the centre of this terrace, and consisted of an ornamented triple gateway, the

central portal being over six feet wide, and the two lateral ones each about four feet six.

The synagogue measured 78 by 59 feet, and there was also another entrance, probably for women, on the north side. Several rows of pillars ran along the whole length of the building, supporting the roof and a gallery with a beautiful and elaborate frieze. The screen for the women was probably on the northern side, while along the southern wall ran a broad stone bench the whole length of the building.

To the north and east there was a paved court-yard, as long as the whole building and nearly as broad; and on part of this can still be seen some remains of an older and humbler structure, apparently the old Jewish synagogue which the noble Greek building replaced.[1]

Picture then this great synagogue packed to the doors, and with multitudes without who could not gain admission, all eager to be near the Great Teacher who supplied them with loaves and fishes. (S. John 6^{26}.) They came seeking for bread and material blessings, while Christ offered them the true manna: they asked for loaves and fishes, and He set before them His flesh as meat indeed, and His blood as drink indeed! But their carnal desires were unsatisfied with this Heavenly food,

[1] This entire building has now been almost completely restored from its own fragments, recovered from beneath the soil, and constitutes, we believe, the only building now on earth that Christ ever entered, and where indeed He did so many of His wonderful works.

and they were offended at Him, while even Christ's disciples murmured and said: 'This is a hard saying.'

Not only was the Lord's popularity gone with the general multitude, but from this time many of His professed disciples 'went back, and walked no more with Him'; while among the twelve who remained faithful, there was one in whose heart Satan had already found an entrance. (S. John 6^{70}.)

We believe that it was on this solemn occasion that the awful judgements of S. Matt. 11 were finally pronounced upon the Lake cities, which have been already so strikingly fulfilled on the material plane, and the spiritual issues of which will only be fully revealed in eternity.

Fourth Period

A. D. 28—A. D. 29

Fourth Period

This covers twelve months, or the last year of Christ's ministry: from the Spring of A. D. 28 (A. U. C. 781) to the Spring of A. D. 29 (A. U. C. 782), and comprises nine journeys and six intervals.

Journeys coloured RED on the chart.

Evangelistic journeys marked in broad lines.

Total distance travelled, about 520 miles.

ONLY three months were spent at Capernaum in this last year of Christ's ministry, for Galilee had now been finally rejected, and a new centre of spiritual activity was subsequently found in Bethany beyond Jordan.

The narrative of this period is particularly difficult to follow chronologically in S. Luke, as, at first sight, the last journey to Jerusalem appears to be recorded three times over. The three accounts begin respectively in S. Luke 9^{51}, 13^{22}, and 17^{11}, from which it has been deduced by some that the Evangelist gives a threefold narrative of the same journey. A close study of the last six months of our Lord's life, however, and especially of His journeys to Bethany in Perea as indicated by S. John, has led us to the conclusion that this is not the case.

It seems clear that the first of the three journeys

in S. Luke 9^{51} describes the final departure of Christ from *Capernaum* for the Feast of Tabernacles, and the close of His residence in Galilee. This was some six months before the Crucifixion, and a large number of events are recorded by S. Luke as occurring after this journey.

That in the second passage (S. Luke 13^{22}) was not, we believe, taken from Galilee at all but, as the context suggests, from Bethany beyond Jordan, where our Lord spent several months in evangelistic work, making a visit thence to Jerusalem for the Feast of Dedication.[1]

The third passage (S. Luke 17^{11}) is clearly the real narrative of the last journey to Jerusalem, which was taken from Ephraim 'near the wilderness', through Galilee, Perea, and Jericho.

This third year of our Lord's ministry, after the last evangelistic journey and the Transfiguration, was one long pilgrimage to the final tragedy of the Cross. The great crowds had now dispersed, the last woes had been pronounced by the Lord on the cities of His ministry; and when the Beatific Vision granted to the three apostles was ended, and they came down from the Mount, the 'despised and rejected of men' set His face towards Jerusalem to accomplish His Father's will and the redemption of the world.

[1] Further remarks on this subject will be found in the notes on the Twenty-fourth and Twenty-sixth Journeys.

Twenty-second Journey

From Capernaum, through the borders of Tyre and Sidon, and back by Southern Galilee to Decapolis; thence across the lake to Magdala.

Distance: **About 130 miles, 70 of these being an evangelistic mission.**

Date: **Early Summer, A. D. 28 (A. U. C. 781).**

Bible references: 'AND JESUS WENT OUT THENCE, AND WITHDREW INTO THE PARTS OF TYRE AND SIDON.' (S. Matt. 15^{21}.)

'AND AGAIN HE WENT OUT FROM THE BORDERS OF TYRE, AND CAME THROUGH SIDON UNTO THE SEA OF GALILEE, THROUGH THE MIDST OF THE BORDERS OF DECAPOLIS.' (S. Mark 7^{31}.)

'AND HE . . . ENTERED INTO THE BOAT, AND CAME INTO THE BORDERS OF MAGADAN' (Magdala). (S. Matt. 15^{39}.)

The whole description of this journey is found in the following passages: S. Matt. 15^{21-39}, *and S. Mark* 7^{24} *to* 8^{9} *which contain the three following incidents:*

(1) *The meeting with the Syro-Phoenician woman (in the borders of Tyre),*

(2) *The healing of a number of blind, deaf, dumb, and maimed on the east side of the Sea of Galilee,*

(3) *The subsequent miraculous feeding of the* 4,000 (*mostly Gentiles*) *now gathered together in Decapolis.*

WITH regard to the Canaanitish woman it may be remarked that only she and the Roman centurion, both of whom were Gentiles, drew forth our Lord's commendation, as possessing 'great' faith. On the other hand, the apostolic band were upbraided on four several occasions for their 'little' faith, while the persistent unbelief of His own countrymen caused the Lord to marvel.

The 4,000 who were now fed in Decapolis were an entirely different multitude from the 5,000 of S. Matt. 14[15]; who were wholly Jewish, coming from every part of Galilee. These 4,000, on the contrary, were a mixed multitude from the Gentile population of Decapolis and other parts of Gaulonitis.

While at Magdala in Dalmanutha, and before entering upon the next journey to Caesarea Philippi, our Lord, in reply to the Pharisees, points out that while they could discern the red and lowering nature of the sky they could not discern the signs of the times. It may well be, as Edersheim suggests, that we have in this, not only an indication of their failure to recognize the Lord's claims, but also a symbolic forecast of the journey of Vespasian from Caesarea Philippi to these very parts only a few years later; which was marked by the most bloody carnage ever seen here, when about 8,000 Jews were butchered on these shores of Galilee, and over 30,000 sold into slavery.

Twenty-third Journey

From Dalmanutha to Bethsaida Julias and Caesarea Philippi; thence to a high mountain apart (probably up a spur of Mount Hermon) for the Transfiguration, and back to Capernaum.

Distance: **About seventy-five miles.**

Date: **Summer, A. D. 28 (A. U. C. 781).**

Bible references: 'AND HE LEFT THEM, AND AGAIN ENTERING INTO THE BOAT DEPARTED TO THE OTHER SIDE.' (S. Mark 8^{13}.)

'AND THEY COME UNTO BETHSAIDA.' (S. Mark 8^{22}.)

'AND AFTER SIX DAYS JESUS TAKETH WITH HIM PETER AND JAMES AND JOHN, AND BRINGETH THEM UP UNTO A HIGH MOUNTAIN APART.' (S. Mark 9^{2}.)

'AND THEY WENT FORTH FROM THENCE AND PASSED THROUGH GALILEE . . . AND THEY CAME TO CAPERNAUM.' (S. Mark $9^{30, 33}$.)

The whole description of this journey is found in S. Matt. 16^{5} *to* 17^{21}, *S. Mark* 8^{22} *to* 9^{33}, *and S. Luke* 9^{18-45}, *and contains the following incidents:*

(1) *Sight restored to a blind man at Bethsaida Julias,*

(2) *Peter's confession at Caesarea Philippi,*

(3) *The Transfiguration,*

(4) *The healing of the epileptic.*

IN reply to the old tradition which regards Mount Tabor, and not Mount Hermon, as the site of the Transfiguration, we must note the following facts:

(1) That the Transfiguration took place six days after Peter's confession at Caesarea Philippi, and that meanwhile no mention is made of a departure from that neighbourhood; but after the Transfiguration we are expressly told that Jesus 'went forth from thence and passed through Galilee' (S. Mark 9^{30}).

(2) We find, moreover, that Christ passed through Galilee to Capernaum and thence to Jerusalem (a journey due south from Caesarea Philippi), which an intermediate visit from Caesarea to Mount Tabor, and then twenty miles north to Capernaum before travelling south to Judaea, would have rendered confused and purposeless.

(3) Mount Tabor was at this time crowned by a fortified city, which would make it unsuitable for the scene, and it has no outlying spurs; whereas one of the solitary peaks of Hermon, near that great mountain barrier dividing Jewish and Gentile lands, not only answers all the requirements of the sacred narrative, but seems most fitting for the wondrous vision declaring His Messiahship.

In describing these journeys of our Lord it is well to call attention to the fact that the sacred records present no picture of Palestine as it then was. The Gospels are in no sense whatever presentations of the habits, customs, and scenery of the country.

Take, for instance, the Gentile atmosphere through which our Lord moved on this journey to Caesarea, through the most beautiful and fertile region of Palestine. All around, He could see Roman buildings and Greek temples, while Caesarea Philippi itself was the ancient Banias or Panias, called after the Greek god Pan, and it is even possible that it was on the spur of the Anti-Lebanon range called by this name, above the source of the river Jordan, that the Transfiguration took place.

We have given our reasons above for excluding the claims of Tabor; although on sentimental, historic, and scenic grounds, it would seem by far the most appropriate site. Tabor, the scene of the victorious struggle of Barak and Deborah against Sisera and his hosts, standing in its isolated glory and dominating the whole plain of Esdraelon and the hills of Samaria and Galilee, situated also on the right side of the Jordan and well within the limits of Palestine proper, would doubtless still be regarded as the true site but for the insuperable geographical difficulties presented by the Gospel narrative, and the fact that a populous city crowned its summit in the days of Christ.

And yet there seems to be a still more wonderful suitability and suggestiveness in the choice of Hermon, situated as it was on the very border-land between the Jewish and Gentile worlds, for the site of that prophetic vision which was a forecast of the coming glory of Him Who is Lord of All. Attention has already been called to the whole attitude of our Lord to the Jewish nation: how,

although conforming in every way as a Jew to 'the Law of the Lord', and declaring that He was not sent save to 'the lost sheep of the House of Israel', Christ after all lived as far away as possible from Jerusalem, evangelized continually on the very borders of the land, worked some of His greatest miracles beyond Jordan among Gentiles, and was now transfigured in a most distant corner of the land near a Greek city called after a Roman Emperor.

In the cloud that overshadowed them we get one of those incidental touches suggestive of the locality, for clouds descend with remarkable rapidity upon the summit of Hermon; while in the description of the raiment that was 'exceeding white as snow' we see a simile evidently suggested by the dazzling purity of the surroundings.

With regard to the appearance of Moses on this wondrous scene, it is touching to refer to his prayer in Deut. 3^{25}, when, debarred from entering the Promised Land, he besought that he might go over and see 'that goodly mountain and Lebanon'. The request, denied him then, was granted some fifteen hundred years later, when he stood with Christ in glory upon the Mount of Transfiguration, and beheld in Him the fullest consummation of all the promises of God.

The suggestion of Peter to build three tabernacles was answered in a wonderful manner; for an overshadowing cloud enclosed the three disciples with the Lord in one tabernacle, together with Moses and Elijah. But although they were all thus

united, there was no equality, for at the same moment the Voice from Heaven proclaimed: '*This* is my beloved Son ; hear ye him.'

It has been beautifully remarked that in Moses, Elijah, and Christ we see the former, the reformer, and the transformer of Israel.

For the disciples at this crisis, the vision was indeed opportune. Christ's earthly career and popularity were now practically at an end. His followers were greatly discouraged, and even the chosen band of apostles had little but their deep attachment to their Master to keep them faithful. Moreover, the path was to become darker and darker, for the last journey to Jerusalem with its awful tragedy would soon be upon them; and at this very juncture, between the discouragement and isolation of the present and the deeper darkness of the future, this brightest gleam of glory irradiated the whole landscape, like a flash of sunlight before a storm.

There can be no doubt, from the way in which S. Peter afterwards referred to the scene (2 S. Pet. 1^{16-18}), that it was deeply impressed upon all their spirits, and served to sustain them in great measure through the bitter sorrow which followed.

Sixteenth Interval

FOLLOWING TWENTY-THIRD JOURNEY

(At Capernaum)

Duration: **About three months.**

Date: **Late Summer, A. D. 28 (A. U. C. 781).**

Bible references: S. Matt. 17^{24} to 18^{35}, S. Mark 9^{33-50}, S. Luke 9^{46-50}, and S. John 7^{1-9}.

The events recorded in this interval are:

(1) *The finding of the tribute money,*

(2) *Christ's discourse with the disciples concerning a little child, and the parables of the lost sheep and the two debtors,*

(3) *Discourse between Christ and His brethren before the Feast of Tabernacles.*

WITH regard to the miraculous finding of the tribute money, it is remarkable that one variety of the fish found in the Sea of Galilee is the 'musht', so called from the prickly comb of the back fin of these perch-like fish, which are akin to the 'wrass'. These, in common with the same species of fish found in one lake in East Africa,[1] have the peculiar

[1] The fact of the same species being found in lakes in Palestine and Africa suggests that in some remote geologic period the two were connected by water.

habit of carrying their young in their mouths. They are the only fish known to do so, and this remarkable habit tends to show that they would not be unlikely to carry a bright shining object like a silver coin in the same way. The particular species that is believed to have been caught by Peter is called 'Chromis Simonis'.

Twenty-Fourth Journey

From Capernaum to Jerusalem for the Feast of Tabernacles, first by Samaria, then turning aside by the Jordan valley and up through Jericho.

Distance: 110 miles.

Date: Early Autumn, A. D. 28 (A. U. C. 781).

Bible references: 'WHEN HIS BRETHREN WERE GONE UP UNTO THE FEAST, THEN WENT HE ALSO UP, NOT PUBLICLY, BUT AS IT WERE IN SECRET.' (S. John 7^{10}.)

'HE STEDFASTLY SET HIS FACE TO GO TO JERUSALEM, AND SENT MESSENGERS BEFORE HIS FACE; AND THEY WENT, AND ENTERED INTO A VILLAGE OF THE SAMARITANS, TO MAKE READY FOR HIM. AND THEY DID NOT RECEIVE HIM, BECAUSE HIS FACE WAS AS THOUGH HE WERE GOING TO JERUSALEM. . . . AND THEY WENT TO ANOTHER VILLAGE. . . . NOW AS THEY WENT ON THEIR WAY, HE ENTERED INTO A CERTAIN VILLAGE; AND A CERTAIN WOMAN NAMED MARTHA RECEIVED HIM INTO HER HOUSE.' (S. Luke $9^{51, 52, 53, 56}$ and 10^{38}.)

The complete Scripture references for this journey are S. John 7^{10-13} and S. Luke 9^{51} to 10^{42}, in which the following events are recorded:

(1) *The refusal of the Samaritans to receive Christ, and the suggestion of James and John concerning them,*

(2) *The request of certain individuals to follow Christ,*
(3) *The sending forth of the Seventy,*
(4) *The lawyer's question, and the parable of the good Samaritan,*
(5) *The visit to Bethany and the conversation with Martha.*

FROM the account in S. Luke's Gospel we find that this journey was begun by the usual route through Samaria, but that when the Samaritans refused to receive Christ, He appears to have turned aside to the Jordan valley and approached Jerusalem from the Jericho road, stopping at Bethany, the village of Martha and Mary.

It must not be thought that the sending of 'messengers before His face' was incompatible with His going up 'as it were in secret', as recorded by S. John. This may mean no more than that He did not join the usual caravan, and the sending on of messengers to prepare for His coming and that of His disciples, does not necessarily imply a public progress.

The détour from Galilee to Jerusalem by the Jordan valley and Jericho, which was brought about by the opposition of the Samaritans, seems curiously enough to have led up to the parable of the Good Samaritan, which was probably spoken on the way to Bethany, while passing over the very road on which the scene is laid.

No one who has ever made that wonderful journey 'down from Jerusalem to Jericho' can ever forget it!

Leaving the hill country at the height of about 2,500 feet above the Mediterranean, the road winds downwards through some twenty miles of the wildest and most desolate country until it reaches the burning plains of Jericho on the level of the Dead Sea, 4,000 feet below Jerusalem. No sign of fertility nor of any human habitation marks this wilderness way, but perched on a rocky height some few miles from Jerusalem, can still be seen the remains of what was once a robber village, from which no doubt the 'thieves' mentioned in the parable would have sallied forth to attack the hapless traveller.

About half-way down to Jericho there stands a small khan, known by the name of 'The inn of the Good Samaritan'. On this site, from time immemorial an inn has always stood, which is referred to definitely as '*the* inn' in our Saviour's parable. Beyond this point, we pass the steep rocky gorge of the Cherith, and then the view opens out over the valley of the Jordan; a distant mound marking the site of the once magnificent city of Jericho built by Herod.

It was certainly through this city and up this wilderness road that Christ passed on His last journey to Jerusalem, and this also appears to have been the route taken on the present occasion. A few miles from Jerusalem, the traveller passes a spring of water now known as 'the Apostles' Fountain', from which point the old foot-path to Bethany can still be traced. A steep climb leads to the lower slope of the Mount of Olives, on the south-eastern

side of which lies this picturesque little village, the scene of some of the most sacred and tender associations of the Gospel narrative.

After prolonged consideration, we have decided to place here the mission of the Seventy, in accordance with Edersheim, but contrary to the order of Mimpriss and Greswell. It is clear that this mission was in the last year of our Lord's ministry, after the Transfiguration (S. Luke 10^{1}) and when Christ had set His face towards Jerusalem (S. Luke 9^{51}).

The real difficulty, and we may say the only reason against the placing of the mission of the Seventy here, lies in the wording of S. John 7^{10}, 'Then went he also up, not publicly, but as it were in secret'. This probably means that He went, not with the public caravan, but alone and by His own special route; or it may mean merely that His appearance at Jerusalem was in an unexpected manner and time, and not in a specified and public way. These views would not render the mission of the Seventy incongruous, especially if we regard it as extending over a considerable time, and the return of the Seventy as not being necessarily simultaneous (though summed up collectively in the narrative), but occurring as our Lord reached the various places whither they had been sent.

In any case, the arguments against placing the sending out of the Seventy during the final journey to Jerusalem for the last Passover, as suggested by Mimpriss and Greswell, are very strong, and form another piece of evidence against the theory

referred to in the opening of this period, which would make this Twenty-fourth Journey identical with the last and Thirtieth. It is improbable that at the very close of our Lord's earthly career He would send out this mission to offer once more the Kingdom to Israel. His death was only about a fortnight after this final journey, which was, moreover, doubtless taken partly with the Galilee Passover caravan, whereas here, where we have placed the mission, Christ was alone. Again, we read that subsequently to this Twenty-fourth Journey, Christ 'walked no more openly among the Jews' (S. John 11[54]), and this certainly negatives the idea of a public mission during the closing weeks of His life.

It must be admitted, however, that the exact position of this mission will always remain obscure, but it is placed here as the result of a careful balancing of probabilities, and seems most in accordance with the few hints given us in the text.

The return of the Seventy was probably completed some time later, when Christ was at Bethany beyond Jordan in Perea.

Seventeenth Interval

FOLLOWING TWENTY-FOURTH JOURNEY

(At Jerusalem)

Duration: **During the Feast of Tabernacles.**
Date: **Autumn, A. D. 28 (A. U. C. 781).**

Bible references: S. John 7^{11} to 10^{21} and S. Luke 11, 12 and 13^{1-9}.

The events recorded in this interval are:

(1) *Christ's discourse with the Jews in the Temple, and the first attempt to arrest Him made by the chief priests and Pharisees,*

(2) *The woman taken in adultery brought to Christ,*

(3) *Second discourse in the Temple, and attempt of the Jews to stone Christ,*

(4) *The healing of the man who had been blind from his birth,*

(5) *The parable of the Good Shepherd,*

(6) *Discourse with the disciples concerning prayer,*

(7) *The casting out of a dumb devil and the parable of the Seven Unclean Spirits,*

(8) *Further discourses and parables spoken to the multitude, to individuals among the Pharisees and lawyers, and to the disciples,*

(9) *Reference to the execution of Galilaeans,*

(10) *The parable of the Barren Fig Tree.*

THE insertion of the eleventh and twelfth chapters of S. Luke after the Feast of Tabernacles, as recorded by S. John, seems to fit in best with the general harmony of the Gospels at this period.

The last recorded event by S. Luke was the visit of Christ to Bethany at the close of His journey to Jerusalem, and two of the principal parables following (i. e. those of the Seven Unclean Spirits and the Barren Fig Tree) were evidently spoken in this city with special reference to the approaching culmination of the guilt of the Jewish nation. It would therefore appear that S. John here supplies the only part omitted by S. Luke, namely the account of the occurrences during the Feast itself; and the reference of the latter to the vast crowds present (S. Luke 12[1]), as also the spirit of growing animosity recorded by both evangelists, point us to the identity of the two occasions.

As we listen to these discourses we find ourselves in a totally different atmosphere from that of the northern province. There ignorant but friendly crowds of country folk listened to Christ's words on the sunny hill-sides and shores of the Sea of Galilee. Here, however, He stands amidst a hostile throng of learned scribes and Pharisees in the gorgeous temple courts at Jerusalem.

With regard to the healing of the man born blind, the question of the disciples only appears absurd to our Western minds from our ignorance of Eastern and particularly of the Jewish ideas of

that time. 'Did this man sin . . . that he was *born* blind?' is only incomprehensible to those who know nothing of the theory of ante-natal sin prevalent among the Jews, which was also probably connected with the belief of the Pharisees in the pre-existence of souls, and the Biblical teaching of the sins of the fathers being visited upon the children. The whole question is gone into at great length by some Jewish writers.

There is a deep spiritual significance underlying this parable of the barren fig tree. The three years during which the dresser of the vineyard came 'seeking fruit and finding none' evidently correspond to our Lord's three years of public ministry and His various visits to Jerusalem; while the additional time allowed for the further dressing of the fig tree was fulfilled in the closing months of Christ's life, during which time He devoted His ministry specially to Judaea and Jerusalem. But all was in vain; and by connecting this parable with the incident of the barren fig tree on Olivet, we see that when Christ, the dresser of the vineyard, was 'an hungered' and came for the last time to find fruit, He found none: and the awful sentence of condemnation was at length pronounced upon the Jewish nation under the simile of the barren fig tree.

Twenty-fifth Journey

From Jerusalem to Bethany[1] beyond Jordan in Perea.

Distance: **Twenty-one miles.**

Date: **Late Autumn, A. D. 28 (A. U. C. 781).**

Note: *This journey is not specifically mentioned in Scripture, but is implied by the expression in S. John* 10^{40}, *'He went away* AGAIN *beyond Jordan' (see Twenty-seventh Journey).*

MANY of these latter journeys were entirely the result of the persistent persecution of the Pharisee faction.

In this instance Christ was driven to take refuge in the nearest town to Jerusalem outside Judaea, namely, this lower Bethany beyond Jordan,[2] and it was not long before He was warned to leave this also, on account of Herod (S. Luke 13^{31}), in the extreme

[1] See note to Twenty-seventh Journey, on Bethany beyond Jordan.

[2] Sanday (*Sacred Sites*, p. 23) points out that the evidence is overwhelming for 'Bethany' instead of 'Bethabara'. Dr. Fürrer and Dr. Zahn identify certain ruins at Betâne with this Bethany. Betonim in Gad (Josh. 13^{26}) is probably the same place.

south of whose territory it was situated. By this we see that our Lord was equally persecuted and driven about by the religious and worldly powers of that day. It need hardly be added that these forced journeys only resulted in blessing to all in the district, for Jesus could not move without bringing life and refreshment to all of those around Him who had ears to hear and hearts to receive His gracious words.

Eighteenth Interval

FOLLOWING TWENTY-FIFTH JOURNEY

(In Perea)

Duration: **About two months.**

Date: **Early Winter, A. D. 28 (A. U. C. 781).**

Bible reference: S. Luke 13^{10-21}.

It would seem probable that the next recorded events in S. Luke's Gospel took place during this interval, namely,

(1) *The healing of the woman with the spirit of infirmity, and*

(2) *The parable of the grain of mustard seed; for immediately after we read of Christ journeying on towards Jerusalem (S. Luke* 13^{22}*), which would correspond with His return to that city for the Feast of Dedication, as next recorded by S. John.*

WITH regard to this next case of healing on the Sabbath Day, it is worthy of remark (as was pointed out by Edersheim), that while in bigoted Judaea this practice was met by absolute persecution without any reasoning at all (S. John $5^{16, 17}$), in Galilee more diplomacy and cunning were required on the part of the Pharisees who

opposed it (S. Matt. 12^{1-21}). Here however in Perea, the ignorant country ruler of the synagogue dared not rebuke Christ, nor even the healed woman, but vented his displeasure on those who were looking on. The foolishness of this was obvious, and soon Christ's adversaries, instead of holding a council against Him, as in Galilee, were ashamed; while all the people openly 'rejoiced for all the glorious things that were done by Him' (S. Luke 13^{17}).

We may observe that the woman herself is called 'a daughter of Abraham', even as the saved Zacchaeus was called 'a son of Abraham'. May we not therefore infer that this woman was no ordinary sinner, but one of the remnant of Israel, who was recognized by Christ as being of Abraham's seed, because His all-seeing eye discovered that she was one who did 'the works of Abraham' (S. John 8^{39})?

Twenty-sixth Journey

From Perea to Jerusalem for the Feast of Dedication.

Distance: **Twenty-one miles.**

Date: **December, A. D. 28 (A. U. C. 781). The Feast of Dedication, Wednesday, December 19.**

Bible reference: 'AND HE WENT ON HIS WAY THROUGH CITIES AND VILLAGES TEACHING, AND JOURNEYING ON UNTO JERUSALEM.' (S. Luke 13^{22}.)

The whole passage is found in S. Luke 13^{22-35}, *which describes various conversations which took place on this journey before Christ entered the city, of which no mention is made.*

IT is clear from the context that this journey was not begun in Galilee, and the fact that Christ came from Perea is shown by the Pharisees' exhortation to Him to depart out of the jurisdiction of Herod (Antipas) (S. Luke 13^{31}) which extended to Perea as well as Galilee.

The words of our Lord (v. 34) 'O Jerusalem, Jerusalem,' &c., are doubtless taken from a later utterance when leaving the temple (S. Matt. 23^{37-39}), but they appear to be inserted as an additional answer to the Pharisees here, in order to bring out their parabolic meaning.

The Pharisees sought to drive Christ away from

His new work in Perea by representing Herod as seeking to kill Him. Our Lord's reply points out that if Herod is a fox ready to destroy the chickens, He Himself, as a hen, is quite capable of protecting them from him and all other evil, would they but put their trust in the shadow of His wings.

This journey was the result of two special forces acting at this time. The one was the opposition of Herod Antipas driving Christ out of his jurisdiction in Perea; and the other, the desire of our Lord to be present at the Feast of the Dedication at Jerusalem, thereby continuing His last great work in Judaea which had been interrupted by His enemies on a former occasion. Thus was the wrath of man a means for carrying out the Divine plans.

The presence of the Lord at this Feast of the Dedication of the Temple, only two months after His presence at the Feast of Tabernacles, is remarkable when we consider that the institution of this feast is not found in the Old Testament.

It is found in the Apocrypha (1 Macc. 4, & 2 Macc. 10) and was to commemorate the building of a new altar, 165 B.C., in the place of the one desecrated by Antiochus Epiphanes. The defiled stones of the old altar were still lying in the Temple precincts, waiting 'until there shall come a prophet to show what should be done with them' (1 Macc. 4^{46}). The feast lasted eight days, and was also called the Feast of Lights, on account of the custom of illuminating the Temple and placing lights in every house.

The presence of Christ on this occasion was a wonderful tribute to the pious work of Judas Maccabaeus, and to the national feeling which established and kept up the feast. This visit was the more remarkable because, unlike other great Jewish feasts, this was kept not only at Jerusalem, but throughout the whole land of Judaea.

It may have also a prophetic significance in anticipation of the time when the Lord will cleanse His sanctuary from the defilements of Antichrist. (See Mal. 3.)

Nineteenth Interval

FOLLOWING TWENTY-SIXTH JOURNEY

(In Jerusalem)

Duration: **During the Feast of the Dedication.**

Date: **End of December, A. D. 28 (A. U. C. 781).**

Bible reference: 'And it was the feast of the dedication at Jerusalem: it was winter; and Jesus was walking in the temple in Solomon's Porch.' (S. John $10^{22, 23}$.)

The 14th, 15th, 16th, and 17th$^{1-10}$ *of S. Luke are placed during this interval, as well as the discourse in S. John* 10^{24-39}, *as the events recorded in them appear all to have happened in Jerusalem after the last recorded journey, and prior to our Lord's final arrival there for the Last Passover.*

They are as follows:

(1) *The healing of a man with dropsy, and the parable of the Great Supper (both in the house of one of the rulers of the Pharisees),*

(2) *Discourse to the multitude, and the parables of the Lost Sheep, the Lost Piece of Silver, and the Prodigal Son;*

(3) *The parable of the Unjust Steward spoken to the disciples,*

(4) *The parable of Dives and Lazarus spoken to the Pharisees,*

(5) *Discourse to the disciples concerning offences, forgiveness, faith, and obedience,*

(6) *Discourse with the Jews in the Temple, and their endeavour to stone Christ.*

THIS interval was a most wonderful time in our Lord's teaching. It was as if the best wine were kept until the last, when Christ here opened the treasures of wisdom and unfolded the mysteries of the Kingdom and of His grace. It seems clear from the friendly relations of our Lord with certain of the Pharisees at this time that there were two distinct parties among them: one favourably inclined towards Him, headed possibly by Nicodemus; and the other, bitterly hostile; this latter being also by far the larger and stronger of the two. No doubt the Pharisees 'watched him', and many of those present at the feast would seek to entrap Him, while probably all would misunderstand Him; but nevertheless His presence among them under the auspices of hospitality at this time is worth noting.

The matchless parable of the Prodigal Son seems to have been spoken on the occasion of this visit to Jerusalem, which however ended as before amid the increased animosity of the Jews who again sought to lay hands on Christ (S. John 10^{39}).

The question of the Jews 'How long dost thou make us to doubt? If thou be Christ tell us

plainly' was peculiarly appropriate (as Edersheim points out) at a feast which commemorated the piety and valour of a former deliverer (Judas Maccabaeus), and when the nation was specially looking for the Messiah to appear. Yet there is grave reason to doubt that it was asked sincerely. Every effort was made to entrap Him in His speech, and this gives a special value to the wisdom of His replies, on which no accusation could be based.

Twenty-seventh Journey

From Jerusalem to Bethany beyond Jordan.

Distance: **Twenty-one miles.**

Date: A. D. 29 (A. U. C. 782).

Bible reference: 'AND HE WENT AWAY AGAIN BEYOND JORDAN INTO THE PLACE WHERE JOHN WAS AT THE FIRST BAPTIZING.' (S. John 10^{40}.)

See also S. MATT. 19^{1}, and S. MARK 10^{1}.

'THE place where John was at the first baptizing' would at first sight appear to indicate the Bethany or Bethabara at the upper ford of the Jordan near Bethshan (see note to Sixth Journey), but the following considerations seem decisive that it is the lower fords of the Jordan near Jericho, which are here referred to.

(1) The emphasis on the word 'first' points to the absolute commencement of the Baptist's ministry, which at once indicates the lower fords, as he lived in the wilderness of Judaea, west of the Dead Sea. Here he began to preach, and probably to baptize, travelling up the Jordan valley until he reached the Northern Bethany or Bethabara, where Christ's baptism took place.

(2) The time taken by Christ in travelling from 'where he was' to Bethany, to raise Lazarus (see

Twenty-eighth Journey) shows conclusively that He could not possibly have been in the Northern Bethany (or Bethabara) at that time.

(3) This period of our Lord's ministry evidently corresponds with S. Matt. 19[1], where we read that He 'came into the borders of Judaea beyond Jordan', which could only mean the southern part of Perea.

Again the wrath of man; in this case the attempted stoning of Christ resulted in Divine blessing to a region which had none of the hostility of Jerusalem. Although this was apparently in Herod's jurisdiction, it was so far south that it was presumably a safe retreat; for the warning concerning Herod given on the previous visit (see note to Twenty-fifth Journey) does not seem to have resulted in active persecution, and may have been only a device of the Pharisees to drive Christ from that neighbourhood.

Twentieth Interval

FOLLOWING TWENTY-SEVENTH JOURNEY

(In Bethany beyond Jordan)

Duration: **About a month.**

Date: **January, A. D. 29 (A. U. C. 782).**

Bible references: 'And there he abode.' (S. John 10^{40}.)

'And multitudes come together unto him again, and as he was wont, he taught them again.' (S. Mark 10^{1}.)

The complete references for this interval are S. Matt. 19^{3-15}, *S. Mark* 10^{2-16}, *and S. Luke* 18^{15-17}, *in which the following events are recorded:*

(1) *Christ's discourse with the Pharisees concerning divorce,*

(2) *Christ's blessing little children.*

IT may be observed that the word 'again' here ('the people resort unto Him *again*') points back to a previous visit to this Bethany, as does the same word used in S. John 10^{40}, 'He went away *again* beyond Jordan.' We thus get the fact of the Twenty-fifth Journey established in the mouth of two witnesses.

The incident of Christ blessing little children, which is recorded in all the Synoptics, is the only case in which we have departed from the order given by S. Luke during the latter half of his gospel.

The reason for his placing this beautiful incident where he does is obvious, and is paralleled by a similar occurrence in S. Luke 13^{31-35}. In the former, we find a wonderful lesson in the value of humility, enforcing our Lord's words to the Pharisees in the preceding parable; while in the latter, as already shown, an utterance on a later occasion is here inserted, on account of the striking aptness of the conjunction of the figures of the 'fox' and the 'hen'.

Twenty-eighth Journey

From Bethany beyond Jordan to Bethany the village of Lazarus.

Distance: **Twenty miles.**

Date: **February, A. D. 29 (A. U. C. 782).**

Bible reference: 'NOW A CERTAIN MAN WAS SICK, LAZARUS OF BETHANY, OF THE VILLAGE OF MARY AND HER SISTER MARTHA. . . . THE SISTERS THEREFORE SENT UNTO HIM. . . . WHEN THEREFORE HE HEARD THAT HE WAS SICK, HE ABODE AT THAT TIME TWO DAYS IN THE PLACE WHERE HE WAS. THEN AFTER THIS HE SAITH TO THE DISCIPLES, LET US GO INTO JUDAEA AGAIN. . . . SO WHEN JESUS CAME' (to Bethany). (S. John $11^{1, 3, 6, 7, 17}$.)

The whole narrative of the raising of Lazarus, which was the sole object of this journey, is recorded in S. John 11^{1-53}.

NO more wonderful resurrection than that of Lazarus is recorded. In this case we get neither the beautiful death-bed of Jairus' daughter, nor the bier of the widow's son; but a tomb containing a body which, according to natural laws and the whole experience of the East, had already begun to decompose, having lain four days in the

grave. The almighty power of God raised him from the dead, but men were allowed to set him free by loosening his grave clothes.

The increased fame of Christ from the resurrection of Lazarus brought the enmity of the Pharisees to a head, and they sought definitely to destroy Jesus.

Nevertheless, we find that the Lord was suffered to leave Jerusalem and to depart into the northern wilderness of Decapolis, to a city called Ephraim.

Twenty-ninth Journey

From Bethany (near Jerusalem) to Ephraim in the wilderness of Northern Perea.

Distance: **Sixty-four miles.**

Date: **February, A.D. 29 (A. U. C. 782).**

Bible reference: 'JESUS DEPARTED THENCE INTO THE COUNTRY NEAR TO THE WILDERNESS, INTO A CITY CALLED EPHRAIM.' (S. John 11[54].)

THE situation of Ephraim is doubtful. There were only two 'wildernesses' in Palestine: a southern one in Judaea, the home of the Baptist; and a northern one in Perea, the present refuge of Christ. No city of Ephraim has been traced here, but it was evidently somewhere in this northern locality, for any part of Judaea would now have been unsafe, and it was moreover from Ephraim that Christ made His final journey to Jerusalem 'through the borders of Samaria and Galilee' (S. Luke 17[11]).

The city 'Ephron' near Bethel has been suggested by some, but is excluded both by its close proximity to Jerusalem, and also by the fact that it is not situated near a wilderness.

Twenty-first Interval

FOLLOWING TWENTY-NINTH JOURNEY

(At Ephraim)

Duration: **About two weeks.**

Date: **February, A. D. 29 (A. U. C. 782).**

Bible reference: 'And there he tarried with his disciples.' (S. John 11[54].)

ALTHOUGH no events are recorded in this brief interval, the occasion is so momentous and so suggestive that we have given it a distinct place before the last journey.

This fortnight of rest and peace, in this far-off northern city near Decapolis, was due to the increasing malice of Christ's enemies. After this, as far as we know, He had but one quiet day on earth—the Wednesday of Passion Week.

At Ephraim, Christ was surrounded by reminiscences of His Galilaean ministry. To the north, at no great distance, lay the Lake, with its fringe of cities and villages, whose doom had been so solemnly depicted by the Lord (S. Matt. 11) on account of their rejection of His ministry. Now, strangely enough, He was once more and for the last time in their vicinity, driven thither, not by their persecution, for the link with Galilee was

severed, but by a kindred and yet fiercer opposition in Judaea.

During this quiet time, the Cross was full in view before the Master, but His disciples' eyes were yet holden, their ears dull, and their hearts unresponsive to the great issues before them. This is clearly shown in what is recorded of their thoughts during the last journey.

We may not look further into this solemn period, but it will ever be a subject for reverential thought.

Thirtieth and Last Journey

From Ephraim across the Jordan into Galilee, returning through the borders of Galilee and Samaria to join the Jerusalem caravan; then through Perea to the lower fords of the Jordan near Bethany, and up through Jericho to Jerusalem.

Distance: **About 120 miles.**

Date: **February and March, A. D. 29 (A. U. C. 782).**

Bible references: 'AND IT CAME TO PASS, AS THEY WERE ON THE WAY TO JERUSALEM, THAT HE WAS PASSING THROUGH THE MIDST OF SAMARIA AND GALILEE.' (S. Luke 17^{11}.)

'AND THEY COME TO JERICHO . . . HE ENTERED AND WAS PASSING THROUGH JERICHO.' (S. Luke 19^{1}.)

'AND . . . HE WENT ON BEFORE, GOING UP TO JERUSALEM.' (S. Luke 19^{28}.)

'JESUS THEREFORE SIX DAYS BEFORE THE PASSOVER CAME TO BETHANY WHERE LAZARUS WAS.' (S. John 12^{1}.)

The recorded events seem to have occurred in the following order, and separate references are here given, on account of their number and complexity.

(1) *The healing of the ten lepers* (*S. Luke* 17^{12-19}).

(2) *The discourse with the Pharisees and the*

disciples concerning the coming of the Kingdom and of the Son of Man (*S. Luke* 17^{20-37}).

(3) *The parables of the Unjust Judge, and the Pharisee and the Publican* (*S. Luke* 18^{1-14}).

(4) *The discourse with the rich young ruler* (*S. Matt.* 19^{16-30}, *S. Mark* 10^{17-31}, *S. Luke* 18^{18-30}).

(5) *The parable of the Labourers* (*S. Matt.* 20^{1-16}).

(6) *The discourse with the disciples concerning His passion and request of James and John* (*S. Matt.* 20^{17-28}, *S. Mark* 10^{32-45}, *S. Luke* 18^{31-34}).

(7) *The healing of a blind beggar by the way* (*S. Luke* 18^{35-43}).

(8) *Blind Bartimaeus restored to sight*[1] (*S. Mark* 10^{46-52}, *see also S. Matt.* 20^{29-34}).

(9) *The interview and sojourn with Zacchaeus* (*S. Luke* 19^{1-10}).

(10) *The parable of the Pounds* (*S. Luke* 19^{11-27}).

(11) *The arrival at Bethany* (*S. John* 12^{1}).

THAT our Lord travelled with the Passover caravan from Galilee on this last journey may be fairly assumed when we consider—

(1) That He was in Galilee when the caravan started, and that such was the usual way of attending the feast.

(2) That now He was not going up 'in secret',

[1] The account given by S. Luke of the healing of an unnamed blind beggar, as Christ 'drew nigh to Jericho', is evidently distinct from S. Mark's account of the restoration to sight of blind Bartimaeus, which occurred 'as he went out from Jericho'; while the two incidents are apparently grouped together by S. Matthew, who tells us that there were two blind men sitting by the wayside who appealed to Christ.

as on a former occasion to the Feast of Tabernacles (see note to Twenty-fourth Journey).

(3) That the 'Mother of Zebedee's children' from Galilee was travelling with Him (S. Matt. 20^{20}).

(4) That the usual route through Jericho was followed.

(5) That His mother, the other Marys, and 'many other women came up with Him unto Jerusalem' (S. Mark 15^{41}), which was only possible if Jesus travelled with them in the Passover caravan.

The last journey to Jerusalem is only recorded in full by S. Luke, from whom we learn the events of the earlier part of it while 'passing through the midst of Samaria and Galilee'. This journey must have been planned during the interval at Ephraim, and was preliminary to joining the Galilee caravan at the upper fords of the Jordan. The accounts given by S. Matthew and S. Mark commence with the events which occurred just before passing through Jericho, while S. John only mentions the arrival at Bethany at the house of Lazarus.

In the events narrated during this last journey, there is an underlying indication that the end is approaching. Of the ten lepers who were healed, none returned to give thanks save a Samaritan, an illustration of the ingratitude of the Jewish nation. The presentation of the Kingdom also differs from that in Christ's former ministry, and is now relegated to a distant future, the only present aspect being inward and spiritual. The story of the

Pharisee and the publican and that of the rich young ruler mark the moral conditions which are alone pleasing to God; while the parable of the Labourers teaches us that even at the close of the day we may work for Christ, and that of the Pounds shows the final reward of such faithful labours.

It is well to realize that the details of our Lord's last fortnight on earth, which commence with this journey, are told with such fullness by the Evangelists that they occupy about one-third of the entire Gospels. Were the earlier part of our Lord's ministry recorded with the same detail, it would require four of our Bibles to contain it; while if His whole life were dealt with in the same manner, a library of forty Bibles would be required for this purpose alone. May we not conclude that the minute detail of the record of these never-to-be-forgotten closing scenes marks their supreme importance in the sight of God?

The general chronology of these days seems to have been as follows:

The caravan would probably arrive at the lower fords of the Jordan, on the Eastern bank, on the Tuesday afternoon; and here the people would encamp, numbering probably some hundreds of all ages and both sexes, with mules, camels, and asses, as well as all the impedimenta of tents and camp-baggage that would be necessary for a week's stay on the Mount of Olives, which was called at the Passover, the Galilaean Hill.

The next morning, Wednesday, they would cross

the Jordan at the lower fords, a familiar spot in connexion with the journeys of Christ, recalling His constant crossings to the Bethany beyond Jordan which lay near by. It was here that the waters were miraculously dried up both for Israel and for the prophets Elijah and Elisha, but no miracle was ever wrought by Christ for Himself, and just as in the wilderness He refused to make stones into bread, so now we see Him crossing the waters in the usual way.

After leaving the banks, Gilgal was passed, and about ten miles further on, the city of Jericho would be reached. On the way thither Christ spoke of His sufferings and death, but so little were His words understood that the mother of Zebedee's children, by her request at this time, tried to secure the first two places in the Kingdom for her sons John and James. The special selfishness of this action lay in the fact that with Eastern monarchs there were but two posts of honour, and while hitherto Peter, James, and John had been inseparable, the mother now sought a pledge that would shut Simon out. James and John joined in the request, and thus we get the saddening spectacle of the servants seeking the highest place, at the moment when the Master is about to take the lowest. Our Lord replied with words of Divine wisdom, but the ten were wroth at this attempt to forestall them. Such were the hearts amongst which the Saviour walked to Jericho.

As they drew near to the city, they entered the wonderful belt of palms, orange trees, and pome-

granates, which with gardens of roses and sweet-smelling balsams, surrounded the splendid heathen city of Herod. Among these balsams were the far-famed 'henna-flowers' of S. of Sol. 1^{14} (camphire).

The caravan, as it approached the eastern gate, would meet a motley throng of the inhabitants; Jewish priests of Herod's temple at Jerusalem, and others from his heathen temples to Jupiter and Venus at Jericho, traders, soldiers, courtiers, publicans, Greeks and Romans. There was a large circus by the gate where Christ entered, baths, theatres, and every provision for oriental vice.

It was amidst such scenes that here, at the entrance to the city, a blind beggar received his sight at the hands of the Great Physician.

We must now picture the long, straggling caravan of uncouth Galilaeans threading their way through the principal street of the city, thronged by a cynical and curious crowd, who gazed with hard eyes at these dusty pilgrims waving their withered palm branches and chanting the 'Songs of degrees' as they went up to the 'House of the Lord'.

On Thursday morning, the toilsome journey would be resumed, and the arduous climb of over 2,000 feet accomplished up to the 'Desert Inn', known afterwards as the 'Inn of the Good Samaritan'. Up this road, wearied it would seem of the ambitious spirits which surrounded Him, Jesus walked a little ahead by Himself (S. Luke 19^{28}).

After spending Thursday night at the khan, the climb of another 2,000 feet would be resumed at sunrise, as the caravan must encamp on the Mount

of Olives early in the afternoon in order to complete all preparations before the Sabbath began at sundown. Christ, however, did not go so far, but when the caravan reached the road below Bethany, He left it, and climbing the eastern slope of Olivet, spent the Friday night in the house of Martha and Mary at Bethany.

So far we have indicated in faint outline some of the wonders which surrounded our Lord's life, as we have accompanied Him in spirit from place to place.

It has been a wonderful pilgrimage. One small province has been exhaustively evangelized, and here the Gospel of the Kingdom has been everywhere proclaimed by the King. And yet, instead of rising in favour, and growing in power of numbers and strength of following, the Lord's path became more and more solitary and grew ever darker as it approached the shadow of the Cross; until at last we see Him walking alone up the Jericho road, with even His mother and beloved disciples incapable of entering into His thoughts and sorrows.

Thus ended our Lord's last journey. His travels in the Land were over; His ministry on earth ended. There remained but the Cross and the cry, 'It is finished', before He yielded up His spirit.

The Death of Christ

MARCH, A. D. 29

Saturday, 9th Nisan (March 12th)

A.D. 29 (A.U.C. 782)

Five days before the Passover.

(At Bethany.)

Bible references: S. Matt. 26^{6-13}, S. Mark 14^{3-9}, S. John 12^{2-8}.

The only event recorded on this day is the supper at Simon's house and the anointing of Jesus by Mary of Bethany.

ON the day following the arrival of Jesus at the house of Martha and Mary at Bethany, we find Him entertained in the house of Simon, a cleansed leper, possibly one of the many who had been healed by Christ, and who in this way strove to show forth his gratitude.

The genuine 'nard' poured upon His head by Mary on this occasion came from the Himalayan hills, and would be worth about nine pounds, sufficient in that day to provide bread for over seven thousand men with their families (Edersheim). Nine pounds, however, can be stowed away in a very small box: it took 'the odour of the ointment' to fill the house.

In like manner, it was not the value of the gift but the spirit in which it was given, that has made this story immortal, and brought forth the Saviour's benediction 'She hath done what she could'.

Sunday, 10th Nisan (March 13th)

Four days before the Passover. Day of selection of Paschal Lamb (Exod. 12[3]).

(At Bethany and Jerusalem.)

Bible references: S. Matt. 21[1–11, 14–17], S. Mark 11[1–11], S. Luke 19[29–44], S. John 12[12–36].

The order of the recorded events here seems to be as follows:

(1) *Christ's triumphal entry into Jerusalem,*
(2) *The blind and the lame healed in the Temple,*
(3) *Visit of certain Greeks who desire to see Him,*
(4) *His return in the evening to Bethany.*

THIS royal progress on the following day was needed to fulfil the Scriptures, but the Pharisees were seeking to take Christ, and Judas was already in their toils.

The multitudes who thronged the Jericho road on that Palm Sunday were mainly due to the stupendous miracle of the raising of Lazarus, which had only recently taken place at Bethany (S. John 12[9, 17, 18]), and thus suddenly restored the popularity of Christ in Judaea.

The blind and the lame were healed in the temple, but the real objective of the Lord's work was no longer Judaea nor even the Jewish people as a whole. An indication that the former position

'I was not sent, but unto the lost sheep of the house of Israel' (R.V.) was being superseded, is suggested by the advent of the Greeks on this occasion to see Jesus. It is true that it was not until two days later that the Lord said, 'Behold, your house is left unto you desolate' (S. Matt. 23^{38}), but even now Christ foretells that when 'lifted up from the earth' He would 'draw *all* men' unto Him (S. John 12^{32}).

Monday, 11th Nisan (March 14th)

Three days before the Passover.

(At Bethany and Jerusalem.)

Bible references: S. Matt. 21[12, 13, 18–22], S. Mark 11[12–19], S. Luke 19[45–48].

The order of the events recorded on this day seems to be as follows:

(1) *The cursing of the barren fig-tree on the way from Bethany,*

(2) *The second cleansing of the temple,*

(3) *The return to Bethany in the evening,*

(4) *The conspiracy of the Jews against Christ.*

ON this day we get, typified by the barren fig-tree encountered on the road from Bethany to Jerusalem, the real response of Israel to the Advent and work of Christ. The nation, though still covered with the leaves of religious observances, is found like the fig-tree to be absolutely fruitless.

Nor was this all, for the leaders of the people, like the wicked husbandmen in the parable, were already saying among themselves, 'This is the heir; come, let us kill him and take his inheritance.' (S. Matt. 21[38], R.V.)

Tuesday, 12th Nisan (March 15th)

Two days before the Passover.

(At Bethany and Jerusalem.)

Bible references: S. Matt. 21[23] to 26[5, 14–16], S. Mark 11[20] to 14[2, 10, 11], S. Luke 20[1] to 22[6], S. John 12[37–50].

The following are the incidents described in these passages:

(1) *The parables of The Two Sons, The Vineyard, and The Marriage of the King's Son, spoken in the temple.*

(2) *The discourse with the Sadducees, Pharisees, and Scribes,*

(3) *The incident of the widow's two mites,*

(4) *The denunciation of the Pharisees and the final condemnation of Jerusalem,*

(5) *The prophetic discourse on the Mount of Olives,*

(6) *The parables of The Wicked Servant, The Ten Virgins, and The Talents,*

(7) *The Judgement of the Nations foretold,*

(8) *Judas covenants to betray Christ.*

THIS was the most momentous day in the history of the Jewish nation. After the discourse with the Sadducees, Pharisees, and scribes in the temple, the two latter, as the leaders of the people, were denounced by Christ in the sevenfold

woe with which His discourse ended; and the final condemnation of Israel was marked by Christ leaving the temple for ever. A reference here to S. John 11^{50-52} shows, however, that grace still held out a hope to the rejected people; for it is worthy of note that the Jews were the only *nation* (as such) for whom Christ died, according to the words of the prophecy that 'Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad'. (S. John $11^{51,52}$.)

Wednesday, 13th Nisan (March 16th)

The day before the Passover.

(At Bethany.)

There is no account of this day in Scripture, and it is supposed that our Lord remained the whole time in Bethany, not returning to the city until the afternoon of the following day.

THIS part of the Passion week is therefore generally passed by without comment; but we may well consider for a moment its wonderful and unique character.

Reverence forbids us to conjecture as to the nature of our Lord's own thoughts during this quiet time; whether in retrospect or in anticipation, they must have far transcended all that we can conceive.

This day was like 'a garden enclosed' in the life of Christ, a hush of peace before the coming storm; for the Lord was still 'a spring shut up, a fountain sealed' (S. Sol. 4^{12}), from Whom the living waters were soon to flow on Calvary for the life of the world.

Thursday, 14th Nisan (March 17th)

THE DAY OF THE PASSOVER

Bible references: S. MATT. 26^{17-75}, S. MARK 14^{12-72}, S. LUKE 22^{7-71}, S. JOHN 13^{1} to 18^{27}.

The order of the recorded events on this day was as follows:

(1) *The preparation of the Paschal Supper,*
(2) *The washing of the disciples' feet,*
(3) *The Last Supper,*
(4) *The dispute as to precedence among the apostles,*
(5) *The discourse after supper,*
(6) *The parable of The True Vine,*
(7) *The discourse on the Holy Spirit,*
(8) *The Lord's Intercessory Prayer,*
(9) *His departure to the Mount of Olives,*
(10) *The agony in the Garden of Gethsemane,*
(11) *Healing of Malchus.*
(12) *The betrayal of Christ,*
(13) *His trial before Caiaphas,*
(14) *Peter's denial.*

IN this work we have adopted the view of Edersheim, Dr. John Lightfoot (the learned Rabbi of the seventeenth century), Zahn, and many others, that Thursday was the 14th Nisan (March 17) and that the words in S. John 18^{28} 'that they might eat the Passover' refer, not to eating the Paschal lamb, but to celebrating the Passover feast.

One of the rites, to which special reference was made, was the Chagigah or peace-offering, and Zahn points out that to 'eat' here means 'to celebrate', whereas the word used for the Passover is 'do' rather than 'eat'.

Edersheim and others observe that it would have been quite impossible for such crowds to have attended the Crucifixion, if at that hour the Passover feast was being generally kept. The suggestion of Chevolson ('Das letzte Passahmahl Jesu', 2nd edit., S. Petersburg, 1904) and J. Jacobs (*Encycl. Brit.*, 11th edit.) that when the Passover fell on a Friday, the Sadducees alone kept it on that day, while the Pharisees kept it on the Thursday lest they should trench on the holiness of the Sabbath, is worth consideration, as it would allow of a double celebration of the feast, and so enable it to be kept by Christ on the Thursday, while He was sacrificed on the Friday as the true Paschal Lamb. As regards the date, the evidence is now overwhelming that the year was A.D. 29.

The Paschal Supper taken by Christ with His disciples on this day gives us the only N.T. record of the keeping of the Passover feast which was henceforth to be superseded by the observance of the Lord's Supper.

Friday, 15th Nisan (March 18th)

THE DAY OF THE CRUCIFIXION

Bible references: S. MATT. 27^{1-66}, S. MARK 15^{1-47}, S. LUKE 23, S. JOHN 18^{28} to 19^{42}.

The order of the recorded events on this day is as follows:

(1) *The trial before Pilate,*
(2) *The trial before Herod,*
(3) *The second trial before Pilate,*
(4) *Christ led forth for Crucifixion,*
(5) *The Crucifixion,*
(6) *The Death and Burial of the Lord.*

THAT nothing might be wanting to the completeness of the tragedy of the Cross, we now see the Son of David brought successively before the High Priest of the temple, the Jewish king of the land, and the Roman Governor of the subjugated nation. Of these three, the High Priest was the one who really condemned Christ, and for this cause had 'the greater sin'. The other two declared Him innocent, and it was only by reason of the persistent hatred of His own people, stirred up by their religious leaders, that Christ suffered upon the cross.

We do not here enter further upon the story of

Calvary in its atoning character; nor is it within the scope of this book to speak of the glorious Resurrection and Ascension of the Saviour. Here we would rather regard the Cross as the close and consummation of the perfect life which we have endeavoured to trace throughout these pages.

Nowhere was 'the obedience of Christ' so deeply tested or so completely manifested as in His Passion.

And now, having been 'obedient unto death, even the death of the cross . . . GOD ALSO HATH HIGHLY EXALTED HIM, AND GIVEN HIM A NAME WHICH IS ABOVE EVERY NAME: THAT AT THE NAME OF JESUS EVERY KNEE SHOULD BOW, OF THINGS IN HEAVEN, AND THINGS IN EARTH, AND THINGS UNDER THE EARTH; AND THAT EVERY TONGUE SHOULD CONFESS THAT JESUS CHRIST IS LORD, TO THE GLORY OF GOD THE FATHER'. (Phil. 2^{8-11}.)

FIRST OR GENERAL INDEX

A

Abarah, 49.
Abib, 83.
Aenon, 67.
Aenon in Judaea, 62.
Aenon near Salim, 61.
Africa, Palestine fish in, 124.
Agony in Garden, 170.
Ain Farah, 62.
Alford, Dean, 50.
Altar, desecration of, 139.
Altar to El-Elohi-Israel, 64.
Ancient Nain, 90.
Andrew, home of, 105.
Anointing of Christ's feet, 92.
Ante-natal sin, 133.
Antichrist, 140.
Anti-Lebanon range, 121.
Antiochus Epiphanes, 139.
Antipas, Herod, 138.
Apocrypha, 139.
Apocryphal gospels, 40.
Apostles, call of, 73.
  campaign, 106.
  fountain, 128.
  missionary journey, 96.
  return of, 104.
  twelve sent forth, 100.
  twelve chosen, 74.
  work in Judaea, 86.
Archelaus, 39.
Asher, 102.
Attempt to proclaim Christ king, 107.

B

Babylon and Egypt, 33.
Banias, 121.
Baptism, Christian, 62.
Baptism by disciples, 61.
Baptist, beheading of, 104.
Baptist, S. John, and Christ, 35, 50.
  martyrdom of, 104.
Barak, 121.
Barclay, on Wady Farah, 62.
Barley harvest, 64.
Barren fig-tree and Jews, 133.
Barzillai the Gileadite, 52.
Beatific Vision, 116.
Bedouin, 87.
Beeroth, 38.
Beheading of Baptist, 104.
Betâne, 134.
Betania, 49, 134.
Bethabara, 48, 49, 54, 56, 134, 144, 145.
Bethany, 48, 54, 86, 127, 132, 150, 153, 159, 164, 166, 167, 169.
Bethany beyond Jordan, 115, 116, 130, 134, 144, 146, 148, 163.
Bethany, Edersheim on, 49.
Bethel, 38, 150.
Bethesda, Pool of, 84, 85.
Bethlehem Ephratah, 19.
  khan of, 15.
  massacre at, 27.
  the Temple, 25.
Bethsaida, 49, 106.
Bethsaida Julias, 104, 105, 119.
Bethshan, 48, 49, 59, 61, 102, 144.
Betonia, 54.
Betrayal of Christ, 170.
Birth of Christ, date of, 16.
Blemish, Lamb without, 24.
Blind beggar at Jericho, 154.
Blood of Christ, 26.

Blood of Christ as drink, 111.
Boaz and Ruth, 15, 19.
Bones of Joseph, 64.
Box of ointment, 163.
Bread, house of, 19.
Brook Cherith, 62.
Burying-place in Nain, 90.
Butchery of Jews, 118.

C

Caesarea Philippi, 118, 119.
Caiaphas, trial before, 170.
Cairo, 29.
Calendar and Dionysius, 16.
Calling of four disciples, 68.
Call of twelve apostles, 73.
Campaign of apostles, 106.
Camphire, 158.
Cana, 46, 56, 66.
Cana of Galilee, marriage at, 55.
Cana, miracles at, 67.
Canaanites, 87.
Canaanitish woman, 75.
  women, 118.
Capernaum, 46, 56, 58, 59, 66, 79, 86, 88, 90, 94, 96, 98, 101, 104, 105, 109, 119, 120, 126.
Capernaum, below sea level, 102.
  Christ's home, 46.
  nobleman's son at, 66.
  synagogue at, 68, 89, 108, 109, 110.
Capital of Galilee, 119.
Caravan from Galilee, 154.
  route to feast, 36.
Carmel, Mount, 23, 37.
Carpenter, trade of, 35.
Caves for cattle, 15, 18.
Centurion, Roman, 89.
Chagigah or peace-offering, 171.
Character of Herod Philip, 103.
Cherith, Brook, 62.
Cherith, gorge of brook, 128.
Chevolson on Last Supper, 171.
Cheyne, Professor, 82.
Chickens and hen, 139.
Child Jesus, the, 24.
Childhood of Christ, 24.
Children, massacre of, 27.
Chimham and David, 15.
Chimham, Inn of, 15.
Chimham, khan of, 19.
Christ and the Baptist, 35, 50.
  and David, 53.
  and the Devil, 52.
  and the Gentiles, 122.
  and Judas, 167.
  and Paschal Lamb, 39.
  as a lamb, 55.
  as king, attempt to proclaim, 107.
  at school, 34.
  at Second Passover, 59.
  at twelve years of age, 38.
  betrayal of, 170.
  blessing little children, 146.
  circumcision of, 25.
  danger to, 107.
  growth of, 34, 41.
  in the Temple, 36.
  leaves His home, 58.
  of age, 38.
  private life of, 23–41.
  redemption of, 25.
  rejoicing and weeping, 67.
  reported beside Himself, 96, 98.
  stranger in Jerusalem, 79.
  the true Manna, 109.
Christ's birth, date of, 16.
  day, Palestine in, 87.
  death and burial, 172.
  death, day of, 171.
  disciples baptize, 61.
  education, 40.
  feet, anointing of, 92.
  first and last journey, 26.
  greatest popularity, 90.
  home at Capernaum, 46.
  last journey, 154.
  life, crisis of, 107.
  Messiahship, 84.
  ministry, duration of, 80.
  mother and brethren, 57, 95.
  own city, 67.
  popularity lost, 112.
  temptation, 52.
  trial before Herod, 172.
  trial before Pilate, 172.
Christian baptism, 62.
Church, early, in Jerusalem, 85.
Circuit, evangelistic, 92.
Circumcision of Christ, 25.

Cities of Decapolis, list of, 102.
Cities, evangelistic line of, 97.
failure of ministry in, 79.
of Galilee, woe to, 109.
Graeco-Roman, 87.
round sea of Galilee, 102.
City on Tabor, 121.
Cleansing of Temple, first, 60.
Cloud of Transfiguration, 122.
Coenaculum, 85.
Conder, Colonel, 62.
Confession of Peter, 120.
Conrad, Professor, 62.
Converts in Galilee, 97.
Corn, plucking the ears of, 83.
Corn of wheat, 107.
Crisis of Christ's life, 107.
Cross, purpose of, 173.
Crucifixion, 116, 172.
Cure of demoniac, 68.
Curious habits of fish in Galilee, 125.

D

Dalmanutha, 118, 119.
Damascus, 74, 102.
Dan, 52.
Danger to Christ, 107.
Date of Christ's birth, 16.
Christ's death, 171.
first visit to Temple, 25.
Daughter of Jairus, 148.
David and Chimham, 15.
and Christ, 53.
home of, 16.
Day of First-fruits, 83.
Day of last Passover, 170.
Deaconess, the first, 69.
Dead, raising of, 91.
Dead Sea, 51, 67, 128, 144.
Dean Alford on Christ's age, 50.
Death and burial of Christ, 172.
Death of Herod, 16.
of John the Baptist, 50.
Deborah, 121.
Decapolis, 35, 47, 102, 117, 118, 149.
Dedication, Feast of, 85, 116, 136, 138, 141.
Demoniac, cure of, 68.
Denial by Peter, 170.
Description of Herod's Jericho, 158.
Description of synagogue of Capernaum, 110.
Desecration of altar, 139.
Desert, 158.
Desert place, prayer in a, 68.
Deuteronomy, 53.
Devil and Christ, 52.
Dion, 102.
Dionysius and the calendar, 16.
Disciples baptize, 61.
calling of four, 68.
feet washed, 170.
Dispute about Sabbath, 88.
Dives and Lazarus, 142.
Dothan, 37.
Dream of Joseph, 29.
Dress of John the Baptist, 50.
Duration of Christ's ministry, 80.

E

Early Church in Jerusalem, 85.
Ears of corn, plucking the, 88.
Ebal, Mount, 64.
Edersheim, 118, 129, 136, 143, 163, 170, 171.
Edersheim on Galilee, 49.
First-fruits, 83.
season of Nativity, 17.
Education of Christ, 49.
Egypt and Babylon, 33.
Egypt, flight to, 29.
Jewish colony in, 31.
El-Elohi-Israel, altar to, 64.
Elijah, 122, 157.
Elisha, 157.
Engannim, 36, 59.
Enrolment at Jewish feast, 18.
of Jews, 16.
Entry into Jerusalem, triumphal, 164.
Ephraim, 116, 149, 150, 151, 153.
Ephratah, Bethlehem, 19.
Ephron, 150.
Epiphanes, Antiochus, 150.
Esdraelon, plain of, 90, 121.
Essenes, 57.
Eusebius, 61, 80, 83.
and Passover, 82.
Evangelistic circuit, 92.

Evangelistic journey, 66.
journeys, 45.
tour of cities, 97.
Excavation of Tell-Hûm, 89.
Exceeding high mountain, 52.

F

Failure of ministry in cities, 79.
Faith, great and little, 75.
False Messiahs, 49.
Feast of Dedication, 85, 116, 136, 138, 141.
of Lights, 120, 139.
of Passover, 82.
of Pentecost, 63, 82.
route of caravan to, 36.
of Simon the Pharisee, 92.
of Tabernacles, 82, 85, 116, 124, 126, 131, 139, 155.
the unknown, 80.
Feeding of five thousand, 107.
four thousand, 118.
Feet of Jesus, anointed, 93.
Fertility of Galilee, 69.
Fields white to harvest, 83.
Finding of tribute money, 184.
First cleansing of Temple, 60.
deaconess, 69.
Sabbath after second, 83.
storm on lake, 95.
First-fruits, Day of, 83.
Edersheim on, 83.
Fish in Galilee, 124.
Palestine and Africa, 124.
Fishes, miraculous draught of, 73.
Five thousand, feeding of, 107.
Flesh of Christ is meat, 111.
Flight into Egypt, 29.
Food of John the Baptist, 50.
Fords of Jordan, 156.
Forgiveness of sins, 93.
Former of Israel, 123.
Fountain of Apostles, 128.
Four disciples, calling of, 68.
Four thousand fed, 118.
Fox and hen, 139, 147.
Fürrer, Dr., 62, 134.

G

Gad, 134.
Gadara, 95, 102.
Galilaean Hill, 156.
Galilaeans passing through Jericho, 158.
Galilee, 153.
buildings in, 121.
capital of, 47.
caravan, 154.
converts in, 97.
fertility of, 69.
fish in, 124.
Gentiles in, 121.
of the Gentiles, 47, 71.
Greeks in, 102.
Jews in, 102.
and Palestine exploration, 71.
population of, 71.
rejected, 115.
roads in, 102.
ruler of, 103.
Sea of, 49, 69, 101.
and sea level, 102.
Gamala, Judas of, 16, 49.
Garden, agony in, 170.
Gardens round Jericho, 158.
Gateway at Nain, 90.
Geneva, Lake of, 69.
Gennesaret, 105.
miracles in, 109.
plain of, 106.
Gentiles and Christ, 122.
in Decapolis, 118.
in Galilee, 121.
way of, 87.
Gerasa, 95, 102.
Gerasenes, 95.
Gerizim, Mount, 64.
worship at, 65.
German Excavations at Tell-Hûm, 89.
Gideon, 49.
Gilboa, 37.
Gilead, 52.
Gilgal, 157.
Ginea, 36.
Girls at Passover, 38.
God's Paschal Lamb, 83.
Goliath, 53.
Good Samaritan, Inn of, 158.
parable of, 127.
Gorge of Cherith, 128.
Gospel of Kingdom, 159.

Gospel of S. John, object of, 45.
Gospels, synoptic, 45.
Graeco-Roman cities, 87.
Great faith, 75.
Great Sea, 35, 52.
Greek god Pan, 121.
  temples in Galilee, 121.
Greeks in Galilee, 102.
  in Temple, 164.
Greswell on mission of Seventy, 129.
Growth of Christ, 41.

H

Habits of fish in Galilee, curious, 125.
Half week of prophecy, 81.
Harvest, barley, 64.
  fields white to, 83.
Hastings on Passover, 83.
Hattin, horns of, 73.
Healing of nobleman's son, 66.
  of Peter's mother-in-law, 68.
  on Sabbath day, 136.
Hebron, 33.
Height of Nazareth, 102.
Hen and fox, 139, 147.
Henna-flowers, 158.
Hermon, Little, 37.
  Mount, 35, 119, 120, 121.
  snows of, 69.
Herod Antipas, 138.
  Christ's trial before, 172.
  date of death, 33.
  Philip, 103.
Herod's death, 16.
  Jericho, 128.
  Jericho, description of, 138.
  jurisdiction, 145.
  massacre of children, 27.
High Priest and Christ's death, 172.
  of Samaritans, 65.
Highlands of Judaea, 18.
High mountain, exceeding, 52.
Hill of Galilaeans, 156.
Hills of Galilee, 121.
  Samaria, 121.
Himalayas, 'nard' from, 163.
Hippos, 102.
Home of Christ at Capernaum, 46.
  of Philip, 105.
Horns of Hattin, 73.
House of David, 15, 19.
  of bread, 19.

I

Idolatry in Egypt, 31.
Idumea, 32.
Immaculate Conception, 26.
Imprisonment of John the Baptist, 66.
Inn of Chimham, 15.
  Good Samaritan, 158.
Innocents, slaughter of, 16.
Interview with Nicodemus, 16.
Irenaeus on John v, 83.
Isis and Osiris, worship of, 31.
Israel, transformer of, 123.
Issachar, 102.

J

Jacobs, J., on Last Supper, 171.
Jacob's plot of ground, 64.
  well, 63–83.
Jairus's daughter, 148.
James and John, 126, 157.
Jenin, 36.
Jericho, 56, 116, 126, 127, 144, 153, 157.
  gardens round, 158.
  of Herod, 128.
  plains of, 128.
  road, 127, 128.
  khan on road, 128.
Jerome, 61.
Jerusalem, 38, 84, 87.
  Christ a stranger in, 79.
  early Church in, 85.
  to Jericho, 127.
  road to, 74.
  visits to, 84.
  waterworks, 62.
Jesus and the child, 24.
  anointing the feet, 93.
Jewish colony in Egypt, 31.
  enrolment, 16.
  leaders, opposition of, 79.
Jews and barren fig-tree, 133.
  butchery of, 118.
  in Galilee, 102.
Jezreel, 34, 48.
Joanna, 94.

John the Baptist and Christ, 50.
imprisonment of, 66.
martyrdom, 50.
messengers from, 92, 100.
ministry of, 48, 50.
a priest, 50.
John, S., and James, S., 157.
object of gospel of, 45.
supplies omissions, 46.
Jokneam, 33.
Jordan, 35, 153.
Bethany beyond, 115, 116, 144, 146, 148.
fords of, 156.
Judaea beyond, 145.
Lower, 61.
source of, 121.
valley, 59, 127, 144.
valley below sea level, 102, 126.
Joseph, bones of, 64.
Joseph's dream, 29.
Josephus, 36, 67, 71.
Joshua and Joseph, 64.
Journey of apostles, missionary, 96.
Journey, Christ's first and last, 26.
to Egypt, 29.
Journeys, evangelistic, 45, 66.
Judaea, 37.
Aenon in, 62.
apostles' work in, 86.
beyond Jordan, 145.
highlands of, 118.
land of, 61.
roads in, 102.
and Sussex, 51.
wilderness of, 51, 144.
Judas and Christ, 167.
of Gamala, 16, 49.
Maccabaeus, 102, 140, 143.
Judgements on Lake cities, 112.
Julias, Bethsaida, 104, 105.
Jurisdiction of Herod, 145.

K

Kanatha, 102.
Kedron, Valley of, 52.
Kersa, 95.
Khan Jubb Jusef, 74.
of Bethlehem, 15.
of Chimham, 19.
Khan of Good Samaritan, 158.
on Jericho road, 128.
Kingdom, gospel of, 159.
mysteries of, 142.
places in, 157.
preaching of, 94.
public ministry of, 67.
Kuinoel on John v, 83.

L

Lake cities, judgements on, 112.
mission in, 106.
of Galilee, 69.
of Geneva, 69.
second storm on, 105.
Lamb, Christ as, 55.
without blemish, 24.
Land of Judaea, 61.
Last journey of Christ, 154.
Passover, 85, 156.
Passover, day of, 170.
Supper, 85, 170.
Supper, J. Jacobs on, 171.
Law of the Lord and Christ, 25.
Lawyer's question, the, 127.
Lazarus, 144, 148.
and Dives, 142.
raising of, 164.
resurrection of, 149.
Lebonah, 37.
Leper, Simon the, 163.
Lepers, ten, 155.
Lias, Chancellor, on Nativity, 17.
Lightfoot, Bp., on John v, 83.
Dr. John, on Last Supper, 170.
Lights, Feast of, 139.
List of cities of Decapolis, 102.
Little children blessed, 146.
Little faith, 75.
Loaves and fishes, miracle of, 107, 109.
Loss of Christ's popularity, 112.
Lower Jordan, 61.
Luther on John v, 83.

M

Maccabaeus, Judas, 102, 140, 143.
Machaerus, 67.
Mackinley, Colonel, on Nativity, 17.
Magdala, 117, 118.

Magdalene, Mary, 92, 94.
Magi, number of, 28.
  visit of, 27.
Man born blind, 132.
Man, Son of, 60.
Manna, Christ the True, 111.
Marriage at Cana of Galilee, 55.
Marriages in Palestine, 55.
Martha, 126, 127.
Martha and Mary, 148, 159, 163.
Martyrdom of John the Baptist, 50, 107.
Mary and Martha, 127, 148, 159.
Mary of Bethany, 163.
Mary Magdalene, 92, 94.
Massacre of infants, 27.
Megiddo, 37.
Messengers from John, 92, 100.
Messiahs, false, 49.
Messiahship of Christ, 84.
Mimpriss, 129.
Ministering women, 94.
Ministry, duration of Christ's, 80.
  failure in cities, 79.
  of John the Baptist, 48, 50.
Miracle at Nain, 92.
  in Cana, 55.
Miracles of loaves and fishes, 107, 109.
Miraculous draught of fishes, 73.
Missionary journey of apostles, 96.
Mission to Lake cities, 106.
  of seventy, 101, 129.
  of twelve, 101.
Mizpeh, 38.
Moses, 52, 53, 122.
Mother and brethren of Christ, 56, 95.
  of Zebedee's children, 155, 157.
Mount Carmel, 23.
  Ebal, 64.
  exceeding high, 52.
  Gerizim, 64.
  Hermon, 119, 120, 121.
  Moriah, 65.
  of Olives, 128, 156, 159.
  Pisgah, 52.
  Sermon on the, 73.
  Tabor, 37, 90, 120.
  of Temptation, 51, 52.
Mount Zion, 85.
Mukhna, Vale of, 63, 64.
Mysteries of Kingdom, 142.

N

Nablûs, 64.
Nain, 37, 75, 90, 91, 94.
  feast at, 92.
Naphtali, 46, 102.
'Nard', 163.
Nathanael, 49, 54.
Nativity, date of, 16.
  and Feast of Tabernacles, 18.
  season of, 17.
Nazarene, meaning of, 34.
Nazarenes offended at Christ, 99.
Nazareth, 56, 66, 98.
  Christ leaves, 58.
  height of, 102.
  synagogue at, 66.
Neapolis, 64.
Nicodemus, 142.
  interview with, 60.
Nisan, 83.
Nobleman's son, 66.
Northern Bethany, 144, 145.
  Perea, 150.
Number of Magi, 28.
  of Passovers, 81.

O

Object of Gospel of S. John, 45.
Offence of Nazarenes at Christ, 99.
Ointment, box of, 163.
Old synagogue at Capernaum, 111.
Olives, Mount of, 128, 156, 159.
Omission by synoptics, 45.
Opposition of Jewish teachers, 79.
  of Pharisees, 88.
Origen on John v, 83.
  on Bethany, 48.

P

Palestine and Africa, fish in, 124.
Palestine, exploration in Galilee, 71.
  in Christ's day, 87.
  physical geography of, 102.

Palestine, population of, 71.
Palm Sunday, 164.
Pan, 121.
Panias, 121.
Paschal lamb and Christ, 39.
  God's, 83.
  kept four days, 23.
  Supper, 170.
Passover and Pharisees, 171.
  and Sadducees, 171.
  Christ at second, 59.
  Christ's journey to first, 38.
  Last, 85, 156.
Passovers, number of, 80.
Patmos, 55.
Peace-offering or Chagigah, 171.
Pella, 102.
Pentecost, Feast of, 63.
Perea, 49, 54, 59, 116, 136, 137, 138, 145, 153.
  Bethany in, 115, 130, 134, 144, 146, 148.
Peter and three tabernacles, 122.
  home of, 105.
Peter's confession, 120.
  denial, 170.
  mother-in-law healed, 68.
Phaesalis, 63.
Pharisee, Simon the, 92.
Pharisees, opposition of, 88.
  and Passover, 171.
Philadelphia, 102.
Philip, 49.
  home of, 105.
Philippi, Caesarea, 118, 119.
Philistines, country of, 33.
Physical geography of Palestine, 102.
Pilate, trial before, 172.
Pinnacle of Temple, 51.
Pisgah, 51, 52.
Places in Kingdom, 157.
Plain, Sermon on the, 74.
Plain of Esdraelon, 90.
  Gennesareth, 106.
Plains of Jericho, 128.
Plot of ground of Jacob, 64.
Plucking the ears of corn, 83, 88.
Pool of Bethesda, 84, 85.
Popularity of Christ, 90.
  lost, 112.
Population of Galilee, 71.
  Palestine, 17.
Prayer in a desert place, 68.
Preaching in synagogues, 67.
  of the Kingdom, 94.
Priest, John the Baptist a, 50.
Prince of house of David, 16.
Private life of Christ, 23-41.
Prodigal Son, 142.
Prophetic half week, 81.
Public ministry of Kingdom, 67.
Purification of Virgin, 26.
Purpose of the cross, 173.

Q

Quarantana, 51.
Quarries of Solomon, 76.
Question of lawyer, 127.
Quirinius, rule of, 16.

R

Rabbinical opposition, 86.
Rahab of Jericho, 19.
Raising of dead, 91.
  of Lazarus, 164.
Ramleh, 33.
Ramsay, Sir Wm., on Nativity, 17.
Range of Anti-Lebanon, 121.
Raphana, 102.
Rate of Caravan, 37.
Reason for choice of Capernaum, 46.
Redemption of Christ, 25.
  by silver, 25.
Reformer of Israel, 123.
Rejection of Galilee, 115.
Report of Christ 'beside Himself', 96, 98.
Rest at Ephraim, 151.
Restoration of Capernaum synagogue, 111.
Resurrection of Lazarus, 149.
Return of apostles, 104.
  of the Seventy, 130.
Rich young ruler, 156.
River of Egypt, 29.
Road to Jericho, 128.
Roads in Galilee, 102.
Roads in Judaea, 102.
Roman buildings in Galilee, 121.

Roman centurion, 89.
Room', the 'upper, 85.
Route of Caravan to feast, 36.
Ruler Quirinius, 16.
Ruler of Galilee, 103.

S

Sabbath day, healing on, 136.
dispute about, 88.
first after second, 83.
Sacred Canon, 45.
Sacrifice on Mt. Gerizim, 65.
Sadducees and Passover, 171.
Salem, Aenon near to, 61.
Samaria, 35, 36, 37, 59, 62, 63, 74, 82, 126, 153.
Samaria, Vale of, 63.
woman of, 64.
Samaritan High Priest, 65.
parable of the Good, 126.
Samaritans, 126.
Sanday, Professor, 71, 95, 106, 134.
on Nativity, 17.
Sanhedrim, the, 55, 60.
Scaliger, Professor, 83.
School of Christ, 84.
Sea of Galilee, 49, 101.
cities round, 102.
Sea level, Capernaum below, 102.
Season of Nativity, 17.
Sebaste, 64.
Second storm on lake, 105.
Sending forth of Seventy, 127.
Sending forth of twelve apostles, 100.
Sepphoris, 47, 74.
Septuagint, when written, 31.
Sermon on Mount, 73.
on Plain, 74.
Seven visits to Jerusalem, 84.
Seventy, mission of, 101, 129.
return of, 130.
Shechem, 37, 59, 64.
Sheep in Palestine, 17.
Shores of Galilee, 102.
Shunem, 37.
Sidon, 47, 74, 117.
Silver, redemption by, 25.
Simeon and Anna, 25.
Simon's house, supper in, 163.
Simon the Leper, 163.
the Leper's feast, 92.
the Pharisee, 92.
Sin, ante-natal, 133.
Sin-offering for the virgin, 26.
Sins, forgiveness of, 93.
Sisera, 121.
Site of Coenaculum, 85.
Site of Edom, 61.
Size of synagogue at Capernaum, 110.
Slaughter of Innocents, 16.
young children, 29.
Slavery of Jews, 119.
Smith, Professor G. A., 102.
Snows of Hermon, 69.
Soden, Professor von, 80.
Solomon's quarries, 76.
Somerset and Galilee, 102.
Songs of Degrees, 158.
Son of Barzillai, 15.
Son of Man, 60.
of widow at Nain, 91.
Source of Jordan, 121.
Spikenard, 163.
Springs at Sychar, 64.
Storm on lake, first, 95.
second, 105.
Sunday, Palm, 164.
Supper, the Last, 85, 170.
Supper in Simon's house, 163.
Susanna, 94.
Sussex and Judaea, 51.
Sychar, 63, 66, 83.
springs at, 64.
Synagogue at Capernaum, 68, 76, 89, 108, 109, 110.
at Nazareth, 66.
at Tell-Hûm, 76.
Synagogues, preaching in, 67.
Synopsis, 147.
Synoptic Gospels, 45.
Syro-Phoenician, 117.

T

Taanath, 63.
Tabernacles, Feast of, 82, 85, 116, 124, 126, 131, 139, 155.
Feast of, and Nativity, 18.
Tabor, 59.
city in, 121.

Tabor, Mount, 37, 90, 120.
  Transfiguration on, 120.
Tell-Hûm, 73, 76, 106.
  excavations at, 89.
Temple, date of first visit to, 25.
  first cleansing of, 60.
  Greeks in, 164.
Temple, pinnacle of, 51.
  tower of, 52.
Temples to Jupiter, 158.
Temptation, Mount of, 51, 52.
  of Christ, 52.
Ten lepers, 155.
Theodoret on John v, 83.
Theodosius, 106.
Three tabernacles and Peter, 122.
Tomb of Joseph, 64.
Tour of cities of Galilee, 106.
Tower of Temple, 52.
Trade of carpenter, 35.
Training of Christ, 34.
Transfiguration, 116, 119, 121, 129.
Transfiguration, cloud of, 122.
  not on Tabor, 120.
  value of, 123.
Transformer of Israel, 123.
Trial before Caiaphas, 170.
  before Herod, 172.
  before Pilate, 172.
Tribute money, finding of, 124.
Tristram, Dr., on Wady Farah, 62.
Triumphal entry into Jerusalem, 104.
Twelve apostles called, 73.
  sent off, 100.
  mission of, 101.
Two mites of widow, 167.
  pigeons for sin-offering, 26.
Tyre, 47, 74, 117.

U

Unknown feast, 80.
'Upper room', the, 85.

V

Vale of Mukhna, 64.
  of Samaria, 63.
Vale of Shechem, 64.
Valley of Jordan, 59.
  of Kedron, 52.
  of Mukhna, 63.
Value of Transfiguration, 124.
Venus, temple to, 158.
Vespasian, 118.
Virgin, journey to Bethlehem, 18.
  purification of, 84.
Visit to Jerusalem, 84.
  of Magi, 27.

W

Wady Farah, 62.
  Salem, 62.
Washing of disciples' feet, 170.
Water into wine at Cana, 55.
Waterworks at Jerusalem, 62.
Way of the Gentiles, 87.
Well of Jacob, 63.
Wheat, corn of, 83.
Widow's son at Nain, 91.
  two mites, 167.
Wilderness of Judaea, 144.
  in Perea, 150.
Wine, water changed into, 55.
Winter, sheep in, 181.
Woe to cities of Galilee, 109.
Woman of Samaria, 64.
  Syro-Phoenician, 117.
  who was a sinner, the, 93.
Women, ministering, 94.
Worship on Mount Gerizim, 65.

Y

Young ruler, rich, 156.

Z

Zacchaeus, 137.
Zahn, Dr., 134, 170, 171.
Zealots, 80.
Zebedee's children, mother of, 155, 157.
Zebulun, 46, 102.
Zion, Mount, 85.
Zoar, 52.

SECOND INDEX

DISCOURSES, MIRACLES, AND PARABLES OF CHRIST

The * after the Journey indicates a succeeding Interval.

DISCOURSES

	Journey	*Page*
With Nicodemus	9*	60
Woman of Samaria	12	63
At Nazareth	13	66
Sermon on the Mount	14*	73
With the Jews about the Sabbath	15*	84
With Simon the Pharisee	17*	92
With Pharisees concerning ceremonies	21*	109
In synagogue of Capernaum	21*	109
Judgement on cities of Galilee	21*	109
With Peter at Caesarea	23	119
On little child	23*	124
To His brethren about the feast	23*	124
With Martha	24	126
With Jews in Temple	24*	131
About woman taken in adultery	24*	131
With disciples concerning prayer	24*	131
To lawyers and Pharisees	24*	131
To disciples	26*	141
With Jews in the Temple	26*	141
With Pharisees about divorce	27*	146
With disciples about Kingdom	30	153
With rich young ruler	30	153
With disciples concerning His death	30	153
With Greeks	30*	164
With Sadducees, Pharisees, and scribes	30*	167
On prophecy	30*	167
At Last Supper	30*	170
On the Holy Spirit	30*	170

MIRACLES

Water into wine	9	56
Healing nobleman's son	13	66
Healing of demoniac in synagogue	13*	68

	Journey	*Page*
Healing Peter's mother-in-law	13*	68
General healing in Capernaum	13*	68
Draught of fishes	14*	73
Cleansing of leper	14*	73
Healing centurion's servant	14*	73
Healing of paralytic	14*	73
Healing of impotent man	15*	84
Man with the withered hand	16*	88
Raising widow's son	17	90
Stilling the waters	18*	95
Blind and dumb devil cast out	18*	95
Sick at Gerasa	18*	95
Unclean spirit among tombs.	18*	95
Destruction of swine	18*	95
Raising of Jairus's daughter	18*	95
Woman with issue of blood	18*	95
Healing of two blind men	18*	95
Casting out dumb devil	18*	95
Feeding of five thousand	21	105
Walking on the sea	21	105
Miracles in Gennesaret	21*	109
Syro-Phoenician woman	22	117
Healing of blind, deaf, dumb, and maimed	22	117
Impediment in speech	22	117
Feeding of four thousand	22	118
Blind man at Bethsaida	23	119
Cure of epileptic	23	119
Money in fish's mouth	23*	124
Man blind from birth	24*	131
Casting out dumb devil	24*	131
Woman with spirit of infirmity	25*	136
Healing man with dropsy	26*	141
Raising of Lazarus	28	148
The ten lepers	30	153
Healing of blind beggar	30	153
Bartimaeus restored to sight	30	153
Blind and lame in the Temple	30*	164
Withering of fig-tree	30*	166
Healing of Malchus	30*	170

PARABLES

The sower	18*	95
The grain of mustard seed	18*	95
The leaven	18*	95
The wheat and tares	18*	95
The hid treasure	18*	95
The pearl of great price	18*	95
The drag net	18*	95
New wine in new bottles	18*	95
The lost sheep	23*	124

	Journey	*Page*
The two debtors	23*	124
The good Samaritan	24	126
The Good Shepherd	24*	131
Seven unclean spirits	24*	131
Barren fig-tree	24*	131
The rich glutton	24*	131
Servants waiting for their lord	24*	131
Faithful and wise steward	24*	131
Grain of mustard seed	25*	136
The great supper	26*	141
The hundred sheep	26*	141
Lost piece of silver	26*	141
Prodigal son	26*	141
Unjust steward	26*	141
Dives and Lazarus	26*	141
Building a tower	26*	141
Taking the lowest place	26*	141
King going to war	26*	141
Unjust judge	30	153
Pharisee and Publican	30	153
Of the labourers	30	153
The ten pounds	30	153
The two sons	30*	167
The vineyard	30*	167
Marriage of the king's son	30*	167
The wicked servant	30*	167
The ten virgins	30*	167
The talents	30*	167
The sheep and the goats	30*	167
The true vine	30*	170

THIRD INDEX

REFERENCES TO THE GOSPELS

The * after the Journey indicates a succeeding Interval.

S. MATTHEW

Chapter and verse	*Journey*	*Page*
1^{15-25}	—	15
2^{1-12}	1*	27
2^{13-18}	2	29
2^{15}	2*	31
2^{16}	3	33
$2^{22, 23}$	1*	27
2^{19-23}	3	33
2^{23}	3*	34
3^{1-17}	6	48
4^{1-11}	7	51
4^{12-16}	13	66
4^{13-16}	—	47
4^{18-22}	13*	68
4^{23-25}	14	71
$5-8^{18}$	14*	73
8^{5-13}	14*	75
8^{14}	9*	58
8^{14-17}	13*	68
8^{18-34}	18*	95
9^{1-8}	14*	73
9^{9-34}	18*	95
9^{35-38}	19	98
10	19*	100
10^{5}	16	87
11	29*	151
11^{1}	20	101
11^{2-19}	19*	100
11^{20}	—	79
11^{20-30}	21*	109
$11^{25, 26}$	—	79
12^{1-21}	16*	88
12^{1-21}	25*	137
12^{9}	16*	89
$12^{22}-13^{52}$	18*	95
12^{47-50}	9*	58
14^{1-12}	20*	104
14^{13-33}	21	105
14^{15}	22	118
$14^{34}-15^{20}$	21*	109
15^{21}	—	47
15^{21-39}	22	117
15^{28}	14*	75
$16^{5}-17^{20}$	23	119
$17^{24}-18^{35}$	23	119
19^{1}	27	144
19^{1}	27	145
19^{3-15}	27*	146
19^{16-30}	30	154
20^{1-34}	30	154
20^{20}	30	155
21^{1-11}	—	164
21^{14-17}	—	164
$21^{12, 13, 18-22, 38}$	—	166
$21^{23}-26^{5, 14-16}$	—	167
23^{38}	—	165
23^{37-39}	26	138
25^{13}	14*	76
26^{6-13}	—	163
26^{17-75}	—	170
27^{1-66}	—	172

S. MARK

1^{1-11}	6	48
$1^{12, 13}$	7	51
$1^{14, 15}$	13	66
1^{16-35}	13*	68

Chapter and verse	*Journey*	*Page*
1[35]	13*	70
1[39]	14	71
1[40], 2[12]	14*	73
2[14-22]	18*	95
2[23], 3[1]	16*	88
2[28]	16*	89
3[6]	16*	89
3[7, 8]	14*	74
3[13-19]	14*	73
3[20-30]	18*	95
3[21]	18*	96
4	18*	95
5	18*	95
6[1-6]	19	98
6[7, 13]	19*	100
6[14-30]	20*	104
6[30-53]	21	105
6[53], 7[23]	21*	109
7[24]–8[9]	22	117
8[22]–9[33]	23	119
9[33-50]	23	124
10[1]	27	144
10[1]	27*	146
10[2-16]	27*	146
10[17-31]	30	154
10[32-45]	30	154
10[46-52]	30	154
11[1-11]	—	164
11[12-19]	—	166
11[20]–14[2, 10, 11]	—	167
14[3-9]	—	163
14[12-72]	—	170
15[1-47]	—	172
15[41]	30	155

S. LUKE

1[26-38]	—	15
2[1-21]	—	15
2[2]	—	16
2[21-38]	1	25
2[24]	1	26
2[39]	1*	27
2[40]	3*	34
2[41-50]	4	36
2[44]	4	38
2[49]	4	39
2[51]	5	40
2[52]	5*	41
3[1-23]	6	48
3[23]	6	50
4[1-13]	7	51
4[14]	9	56
4[14-31]	13	66
4[16]	13	67
4[31-43]	13*	68
4[44]	14	71
5[1-26]	14*	73
5[27-39]	18*	95
6[1]	—	81
6[1]	15	83
6[1-11]	16*	88
6[12-49]	14*	73
6[17]	14*	74
7[2-10]	14*	73
7[4, 5, 7]	14*	76
7[5]	16*	89
7[9]	14*	75
7[11-16]	17	90
7[36-50]	17*	92
7[47]	17*	93
8[1-3]	18	94
8[4-56]	18*	95
9[1-6]	19*	100
9[7-9]	20*	104
9[10-17]	21	105
9[18-45]	23	119
9[45-50]	23*	124
9[51]	—	115, 116
9[51]–10[42]	24	126
9[59]	24	129
10[1]	24	129
11–13[9]	24*	131
12[1]	24*	132
13[10-21]	25*	136
13[17]	25*	137
13[22]	—	115
13[22]	—	116
13[22]	25*	136
13[22-35]	26	138
13[31]	25	134
13[31-55]	27*	147
14–17[10]	26*	141
17[1]	29	150
17[11]	—	115
17[11]	—	116
17[11]	30	153
17[12-19]	30	153
17[20-37]	30	154

Chapter and verse	*Journey*	*Page*
18[1-14]	30	154
18[15-17]	27*	146
18[18-43]	30	154
19[1-27]	30	154
19[29-44]	—	164
19[45-48]	—	166
20[1]–22[6]	—	167
22[7-62]	—	170
22[66]–23[56]	—	172

S. JOHN

1[14]	—	18
1[14]	3*	35
1[19-51]	8	54
1[40]	6	49
1[43]	9	56
2[1]	—	81
2[12]	9*	58
2[13]	10	59
2[14]–3[21]	10*	60
3[22]	16	86
3[23-36]	11	61
4[1-3]	11	61
4[1-3]	11	62
4[1-42]	12	63
4[43-54]	13	66
4[54]	13	67
5[1]	—	80
5[1]	—	81
5[1]	15	82
5[2-17]	15*	84
5[16, 17]	25*	136
5[16, 18]	16*	89
5[17]	16*	89
6[1-21]	21	105
6[4]	—	80
6[4]	—	81
6[15]	21	107
6[22-71]	21*	109
6[70]	21*	112
7[1-9]	23*	124
7[10]	24	129
7[10-13]	24	126
7[11]–10[21]	24*	131
7[50]	10*	60
7[52]	4	37
8[39]	25*	137
10[22-23]	26*	141
10[24-39]	26*	141
10[29]	26*	142
10[40]	25	134
10[40]	27	144
10[40]	27*	146
11[1-53]	28	148
11[50-52]	—	168
11[54]	29	150
11[54]	29*	151
12[1]	30	153
12[1]	30	154
12[2-8]	—	163
12[9, 17, 18]	—	164
12[14-36]	—	164
12[32]	—	165
12[37-50]	—	166
13–18[27]	—	170
18[28]	—	170
18[28]–19[12]	—	172
19[39]	10*	60
20[30]	—	4
21[25]	—	80

FOURTH INDEX

JOURNEYS AND INTERVALS

M = S. Matthew. M^k = S. Mark. L = S. Luke. J = S. John.

1ST PERIOD

1	—	—	L	—
1* (1st Int.)	M	—	L	—
2	M	—	—	—
2* (2nd Int.)	M	—	—	—
3	M	—	—	—
3* (3rd Int.)	M	—	L	J
4	—	—	L	J
5	—	—	L	—
5* (4th Int.)	—	—	L	—

2ND PERIOD

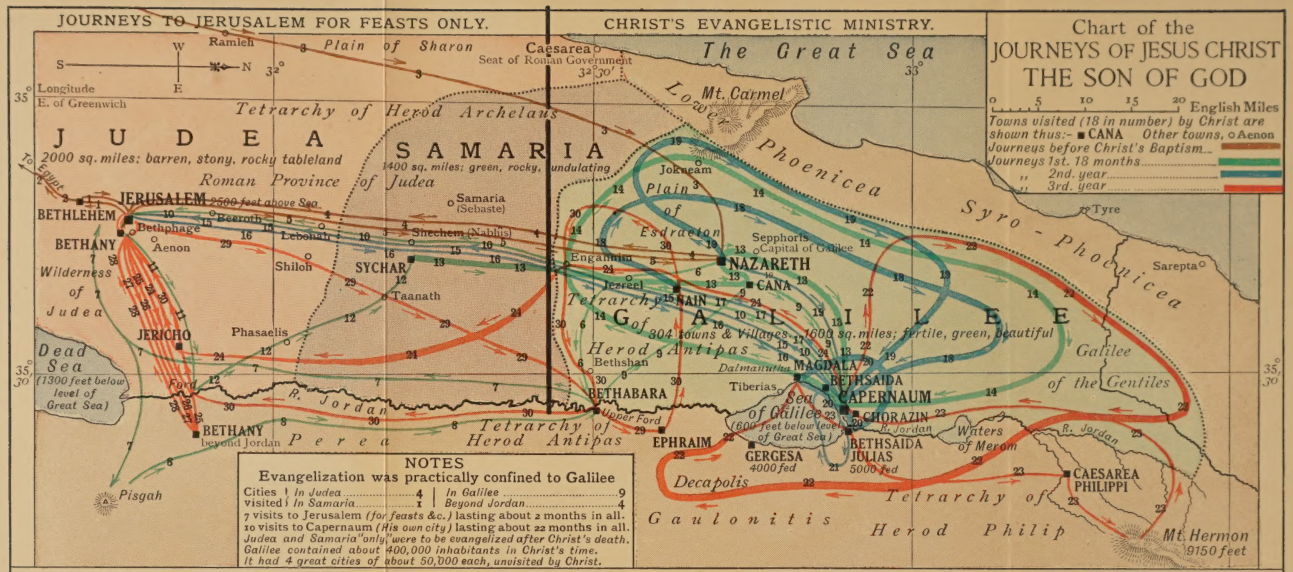
6	M	M^k	L	J
7	M	M^k	L	—
8	—	—	—	J
9	—	—	L	J
9* (5th Int.)	M	—	—	J
10	—	—	—	J
10* (6th Int.)	—	—	—	J
11	—	—	—	J
12	—	—	—	J
13	M	M^k	L	J
13* (7th Int.)	M	M^k	L	—
14	M	M^k	L	—
14* (8th Int.)	M	M^k	L	—

3RD PERIOD

15	—	—	L	J
15* (9th Int.)	—	—	—	J
16	M	—	—	J
16* (10th Int.)	M	M^k	L	J
17	—	—	L	—
17* (11th Int.)	—	—	L	—
18	—	—	L	—
18* (12th Int.)	M	M^k	L	—
19	M	M^k	—	—
19* (13th Int.)	M	M^k	L	—
20	M	—	—	—
20* (14th Int.)	M	M^k	L	—
21	M	M^k	L	J
21* (15th Int.)	M	M^k	—	J

4TH PERIOD

22	M	M^k	—	—
23	M	M^k	L	—
23* (16th Int.)	M	M^k	L	J
24	—	—	L	J
24* (17th Int.)	—	—	L	J
25	—	—	L	J
25* (18th Int.)	M	—	L	—
26	M	—	L	—
26* (19th Int.)	—	—	L	J
27	M	M^k	—	J
27* (20th Int.)	M	M^k	L	J
28	—	—	—	J
29	—	—	L	J
29* (21st Int.)	M	—	—	J
30	M	M^k	L	J



NOTES

Evangelization was practically confined to Galilee

Cities visited	In Judea 4	In Galilee 9	
	In Samaria 1	Beyond Jordan 4	

7 visits to Jerusalem *(for feasts &c.)* lasting about 2 months in all.
10 visits to Capernaum *(His own city)* lasting about 22 months in all.
Judea and Samaria "only" were to be evangelized after Christ's death.
Galilee contained about 400,000 inhabitants in Christ's time.
It had 4 great cities of about 50,000 each, unvisited by Christ.

THE JOURNEYS OF CHRIST. ~ Thirty Journeys covering about 2244 miles. Ordinary Journeys *narrow lines.* Evangelistic Journeys *broad lines.*

FIRST PERIOD. From Birth B.C. 8. to Baptism A.D. 25. 12 Years

BROWN FIVE JOURNEYS. About 714 Miles.

Note. In these journeys the Gospel Narrative has been the sole authority wherever it is explicit. In doubtful cases all available Authorities have been consulted, & the route most in accordance with the requirements of the text has been adopted.

		About
1. Winter	B.C.8 *Bethlehem to Jerusalem & back*	14 miles
2. Spring	B.C.6 *Bethlehem to Egypt*	260 ,,
3. Summer	B.C.4 *Egypt to Nazareth*	320 ,,
4. Spring	A.D.5 *Nazareth to Jerusalem*	70 ,,
5. Spring	A.D.5 *Jerusalem to Nazareth*	70 ,,

SECOND PERIOD. From Aut. A.D. 25. to Spr. A.D. 27. 18 months.

GREEN NINE JOURNEYS. About 554 Miles. About

6. Aut.	A.D.25	*Nazareth to Bethabara*	24 miles
7. ,,	,,	*Bethabara to Wilderness of Judea*	110 ,,
8. Win.	,,	*Wilderness to Bethabara*	55 ,,
9. ,,	,,	*Bethabara to Cana & Capernaum*	43 ,,
10. Spr.	A.D.26	*Capernaum to Jerusalem*	82 ,,
11. ,,	,,	*Jerusalem to R. Jordan*	20 ,,
12. Sum.	,,	*Jordan to Sychar*	35 ,,
13. ,,	,,	*Sychar to Cana, Nazareth, Capernaum*	65 ,,
14. Aut.	,,	*First circuit of Galilee*	120 ,,

THIRD PERIOD. From Spr. A.D.27. to Spr. A.D.28. 12 months

BLUE SEVEN JOURNEYS. About 393 Miles.

Note. During Christ's public ministry of 3½ years there were TWENTY FIVE JOURNEYS. Total- about 1530 Miles. Abt.

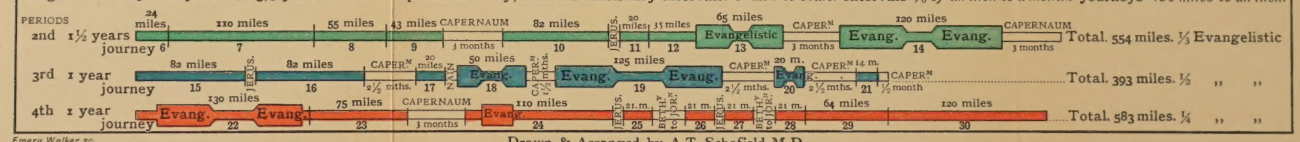
15. Spr.	A.D.27	*Capernaum to Jerusalem*	82 miles
16. ,,	,,	*Jerusalem to Capernaum*	82 ,,
17. Sum.	,,	*Capernaum to Nain*	20 ,,
18. ,,	,,	*Nain to Capernaum*	50 ,,
19. Aut.	,,	*Second circuit of Galilee by Nazareth*	120 ,,
20. Win.	,,	*Circuit of Lake cities*	20 ,,
21. Spr.	A.D.28	*To Bethsaida-Julias & back*	14 ,,

FOURTH PERIOD. From Spring A.D.28. to Spring A.D.29. 12 months.

RED NINE JOURNEYS About 583 Miles. About

22. Sum.	A.D.28	*Capernaum to Magdala by Decapolis*	130 miles
23. ,,	,,	*Magdala to Capernaum by Caesarea-Philippi*	75 ,,
24. Aut.	,,	*Capernaum to Bethany by Jerusalem*	110 ,,
25. Win.	,,	*Jerusalem to Bethany beyond Jordan*	21 ,,
26. ,,	,,	*Bethany beyond Jordan to Jerusalem*	21 ,,
27. ,,	A.D.29	*Jerusalem to Bethany beyond Jordan*	21 ,,
28. ,,	,,	*Bethany b. J. to Bethany & Jerusalem*	21 ,,
29. ,,	,,	*Jerusalem to Ephraim in Decapolis*	64 ,,
30. Spr.	,,	*Ephraim to Jerusalem by Jericho*	120 ,,

Diagram of the Journeys of the 3½ years of Christ's public ministry, with the stationary intervals. *Drawn to scale.* Intervals- *⅛ of an inch to a month.* Journeys- *120 miles to an inch.*



Emery Walker sc.

Drawn & Arranged by A.T. Schofield M.D.

DATE DUE

GAYLORD

PRINTED IN U.S.A

BS2421.4 .S36
The journeys of Jesus Christ, the Son of
Princeton Theological Seminary-Speer Library
1 1012 00058 3742